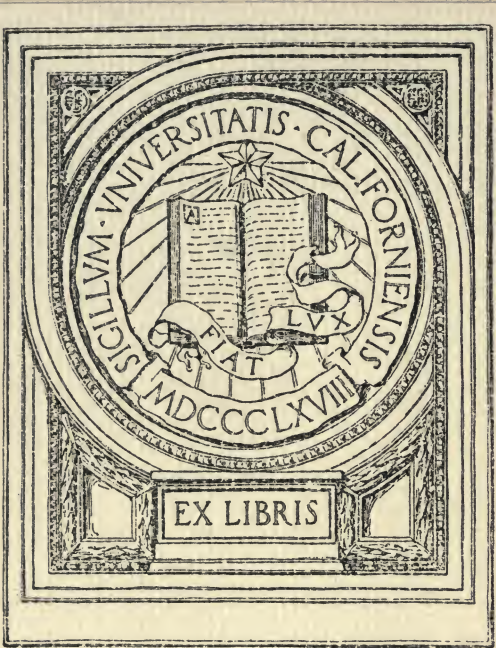


TRAINING
THE
CHILDREN
JAMES L. HUGHES

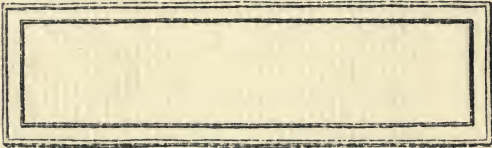
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TRAINING THE CHILDREN

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NEW YORK AND CHICAGO

THE A. S. BARNES COMPANY

1917

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PREFACE

There is a new training. It is better than the old training. It is based on the self-activity of the child. It believes in the child. It respects his rights. It supplies him with the conditions and materials by which the best elements in his nature grow to be the dominant elements in his power and character. It makes him positive and not negative in character. It helps him to become free and self-directing. It relates him to humanity, to the universe, and to God. It reveals law to him, as a directive not merely a restrictive force. It reveals his special power to him, and leads him to understand that the purpose of his life should be to use this power in transforming present conditions into better conditions.

The purpose of this book is to contrast the new with the old training, that the value of the new may be more clearly seen.



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TRAINING THE CHILDREN

CHAPTER I

THE CHILD'S ACHIEVING TENDENCIES

All modern developments in the methods of teaching and training children are based on an increasing reverence for the child, and an intelligent recognition of the sacredness of his selfhood, or individuality. Christ put the child in the midst. Men are only beginning to understand the vital meaning of His suggestive reverence for the child. Froebel was the first to give to the epoch event its true interpretation, and to reveal its relationship to the world's best development.

All children who are normal reveal three great tendencies very early in their lives. They love to do things; they love to do things planned by themselves; and they love to do things in co-operation with their fellows. These tendencies are the three central elements of true character. True moral life without them is an impossibility. They are the three elements that make human happiness and human progress possible. They are the chief causes that have led to the development of humanity. They are the three great elements of human power. They give those who possess them executive power and achieving tendency.

The highest moral training is that which makes men doers of good, doers of what they plan themselves, and doers in co-operation with others. Children have these three tendencies clearly and strongly defined in their characters as soon as they are able to reveal themselves to us. They rarely if ever retain them in their full vigor as they grow older. Their loss is the greatest life tragedy.

These three elements should be the dominant elements in control of the lives of men and women in adulthood. Every good element in a child may be developed—should be developed. To omit or retard the development of any element of power weakens every other good element in character. The highest elements of human power and character may be developed to a more complete and more controlling influence in character than any subordinate elements can ever attain.

The saddest tragedy of the ages is the loss of the power of the three fundamental elements of character, as the child advances in years. No more conclusive evidence of the evil influence of the old coercive training can be given than the fact that a boy in childhood has greater tendency to execute his plans, and to co-operate with his fellows, than he has at maturity. The achieving tendency should be developed as a fundamental basis of real character. The highest citizenship consists in the making and executing of wise plans for transforming wrong or unsatisfactory conditions in harmony with our highest ideals, and in co-operation with our fellow men. The child, when he first begins to walk, reveals the exact tendencies

that should produce this type of citizen, provided that they are developed instead of dwarfed, when he reaches maturity, and has acquired wisdom and reasoning power. The loss of these tendencies through wrong training is the saddest tragedy.

All training that interferes with the child's tendency to do things, to do things he plans himself, or to do things in co-operation with others, is unmoral, whether practiced in the home or in the school. All training that reverently recognizes these tendencies and makes their development its chief aim is fundamental moral training. With these three tendencies as the dominant elements of character, the race would be morally strong, and vital, and progressive; without them the race is morally weak, and inert, and lacking in achieving power.

The ideals and processes of training in the past were all negative, the ideals and processes of the new training are all positive. The old training said "don't," the new training says "do." The old training said "stop," the new training says "never give up." The old training said "be still," the new training says "achieve." The men and women of the past and those of the present who are still in the negative stage were and are honest, but they dwarfed and still dwarf the characters of the children because of negative ideals. A negative character must, in the nature of things, be a weak character. Strength in some material things may mean the power to resist; strength in a human soul means power to achieve. The training that merely makes a "don'ter," or a "stopper," out of a being created in

the image of the Divine must be essentially unmoral training.

In the "good old days," when prizes were given for good conduct, the deadest boys were certain to get the prizes. Goodness and inertness were synonymous. Force, energy, independence, enthusiasm, originality, and achieving power were not considered in awarding prizes for goodness. They were sure to make a boy a doer, and a doer of things he planned himself; and as he planned from the boy's viewpoint, and tried energetically to execute a boy's plans in a boy's way, he was pretty certain to interfere sometimes with the plans of adulthood, and this gave him a bad name. Goodness in a boy meant non-interference with the plans of adulthood. Being good meant doing no harm. The gentle, delicate, yielding, submissive, dependent boys, carried off the prizes for goodness, and were warned to keep away from the dangerous boys who were original and energetic in planning and achieving, and whose plans and achievements were not always based on the highest wisdom, because they were the plans and achievements of boys and not of adults. Indeed, the plans and achievements of adulthood in the few cases in which adults do plan and try to achieve are not always wise. Success is not the real test of goodness, but of goodness and wisdom combined. The new ideal gives no prizes for mere deadness, it recognizes originality and persistent effort to achieve.

Life never gave prizes for deadness or negativity. The child trainers of the past were alone in the practice of such folly. The greatest mystery in life

to them was that the "good boys," to whom they gave the prizes for good conduct, generally became weak, and often immoral characters, and that so many of the boys whom they audaciously classed as "bad," became leaders in progressive work at maturity. Their basis of classification was defective, and its defect consisted in its negativeness.

A favorite text for sermons has always been, "Be ye doers of the word and not hearers only." It is a great text, that should reveal a fundamental truth. There is little use, however, in trying to make men doers so long as children are persistently trained to be don'ters. It is always a moral tragedy when a good ideal produces in the life of a man a good impulse that is not wrought out into action by conscious effort. The effort may not be perfectly successful in the achievement of the high purpose, but the making of the effort preserves the force of character and the tendency to achieve ideals.

When the achieving habit has been wrought into the character of a boy and defined in the character of a man, lack of success does not discourage him. He knows that failure came from lack of wisdom, so he studies the conditions of his problem more carefully, and with clearer vision he proceeds to the execution of his more definite ideal by more reasonable plans, and in the end success crowns his efforts. It is by such life processes that character becomes stronger. Men grow wiser by receiving higher ideals, but ideals are transformed into character only when we try to execute them. The true character sequence is ideal, impulse, action. Action is the essential ele-

ment in developing strong character. Training in the past has been lamentably weak, because it has not had for its highest ideal the defining and achieving of impulses.

A child proceeds directly to carry his ideals into activity. As soon as he makes a plan, he tries to execute it. This tendency is the vital element in character. If it be lost or weakened, character becomes inert, indefinite, and inefficient. If it be developed by proper, free exercise, a man becomes alert, and progressively efficient in achieving for himself and for humanity.

It is comparatively easy to give good ideals and good impulses, but it is a lamentable farce to arouse good impulses in a non-achieving character. The achieving tendency is the essential element to be wrought into character by training processes. It is a positive element, and it can be developed by positive processes only. Negative training dwarfs character by preventing the development of the achieving habit in the character of the child. Unfortunately nearly all the training of the past has been negative, and has weakened character power in its most vital element.

Froebel was the first man to recognize the value of the development of the three great tendencies of the child, to do, to do what he planned himself, and to do in co-operation with others.

The weakness of the old training is shown by the failure to recognize the great achieving powers of the child and the adult as the most vital element to be developed by training. The true progress of later

years towards a wiser training has been made because of the recognition of the transcendent value of the three great tendencies of the child, and the desirability of making them the central elements in human character.

The great central aim of all child training should be to preserve and develop the child's creative self-activity; to give him greater wisdom, and clearer vision, and more perfect skill; but always with a definite consciousness of the supreme value of his selfhood, so that, when at maturity he possesses wisdom, and insight, and skill, the dominant elements of his character may still be achieving, achieving his own plans, and achieving in co-operation with his fellow men. Creative power is the central power of every child, and its development should be the supreme purpose of all training. Culture is good, achieving tendency and achieving power are infinitely better.

CHAPTER II

TRAINING THROUGH DOING

If a child were absolutely prevented from doing anything till he reached the age of twenty, he would have very little brain power; and he would have even less power and tendency to help humanity to make progress. Even if he could have the most perfect mental development and culture possible, he would still be worthless as a promoter of civilization. Men approximate this condition of uselessness in proportion to the extent of the failure of their parents and teachers to develop their natural tendency to do things into the habit of achievement.

Some men yet claim that by compelling a child to go in a certain direction to-day, and in the same direction to-morrow, and next week, and on through the period of training, they are giving him the habit of going in that direction. This is a mistake. The habit they are developing in him is the habit of conscious subordination, and this is the basis of slavery. The swift progress so often made towards character degradation and ruin by the sons of strong, good men, used to be one of the mysteries in connection with child training. Their fathers had compelled them to do right so long that they were expected to have formed the habit of doing right. They had really formed the habit of subordination. The un-

fortunate boys had never had the opportunity of properly forming good habits of self-direction, and so they were easily led astray. There is little mystery in their loss of character. They had very little character of their own left to lose. They had a superimposed formalism bound around them by their fathers, which was at best a poor substitute for character, and, when the restraint of this formalism was broken, there were no well-defined self-directing, character-giving habits to guide them towards the true and the progressive elements of life. Real habits are developed by doing things, when the motive for doing originates with the child himself, and when he directs his own powers in the attainment of his own plans. When the motive power and the executive power are the child's, then the tendency to achieve along the same or similar lines grows stronger and stronger, and develops into a directive habit.

Doing successfully gives him the joy of achievement: the joy of greater power to plan and to be executive. This is one of the supreme joys to which all men and women are entitled, and to which so few of them attained under the old training. It is a crime to rob a child of his legitimate joys, especially the joys of transforming in harmony with his own plans. There should be inexpressible joy in work. False ideals have made a large part of the work of humanity mere drudgery. True ideals of training will aid humanity to realize the great joy in work as transforming power, when men understand clearly the higher economic philosophy. We cannot much longer be satisfied to make the work of a large pro-

portion of humanity depressing to the highest intellectual and spiritual powers instead of life giving and joy giving as it really should be.

By doing the things he plans himself, a child gets a revelation of his own selfhood or his supreme ability and power. This is the greatest revelation that ever comes to a child or to a man. Doing is the only way by which this revelation can be made in a vital way, that will lead to the best strengthening of character. It is important that the parents and teachers of children should understand them, but it is infinitely more important that children should gradually come to understand themselves. The vital revelation is not a general conception of the child as a member of the human family, but a clear recognition of the special power of each individual child. Parents and teachers cannot truly or fully train a child unless they make this greatest of all discoveries, and the child himself cannot reach his best growth in culture or in power till he has made the same stimulating discovery. This discovery must be made by doing; by making individual efforts to execute original plans.

When the revelation of original power comes to a soul, it brings with it in due time the revelation of special responsibility because of the possession of special power. The second is the natural outcome of the first, and there is no way of reaching the second surely but through the first. Men may try to reveal individual duty by reasoning and by presenting the ideal of duty in general terms, but such a general conception does not kindle the individual consciousness of personal responsibility. The vital kindling

that leads to persistent and joyous action comes from a clear recognition of the possession of a high degree of some personal power, and of the possibility of its development, and the need of its development in order to achieve some purpose for humanity. A revelation of duty that does not lead to persistent action is vague, and indefinite, and dwarfing. The true revelation of duty begins in action and leads to action.

When a child through making efforts to achieve success in working out his own plans has acquired the benefits already described—when he has become conscious of greater power to do, of stronger tendency to do, of more joy in doing, of original power, and of special responsibility because of special power, then he gains a new development, and becomes conscious of a true faith in himself. This is a great advance in character development. Men fail because of spurious humility more than from any other cause. Such humility is a vice and not a virtue. Consciousness of individual power leads not to vanity, but to reverent faith. Millions are praying, or wishing for, more power, who cannot get more power because they have not sufficient faith in themselves to use the power they already possess. More power develops in our lives by the use of the powers we have. New powers will come to us when we have qualified ourselves to use them by a proper and reverent use of those powers of which we are now conscious. The reverence for our own selfhood and its powers is an essential element in real growth. True self-faith is a virtue and not a vice, as was

formerly taught, and its development comes by success in achieving our own plans.

A still higher result of doing is enlarged mental and spiritual vision. Doing to-day's duty up to the highest limit of our power, gives clearer insight regarding the new duty for to-morrow. "If ye do His will, ye shall know of the doctrine."

In the development of character power, doing, or the carrying out of our own plans, develops us by giving us more power, more tendency to do, more joy in doing, clearer revelations of selfhood, deeper consciousness of responsibility, truer self-faith, wider vision and keener insight, and persistent achieving tendency and transforming power.

As has been the case with every great new conception in regard to education, the revelation of the value of doing as a fundamental educational principle was at first commonly restricted to learning. This unfortunate error on the part of educators is the natural result of the persistent blindness that has magnified knowledge as the great aim of education.

"Children learn by doing," was the first educational aphorism based on the new revelation of the value of self-activity. This aphorism is correct, but the misfortune has been that educational vision has been so definitely fixed on the knowledge element of learning, as to prevent the recognition of the vastly wider and higher meaning of the law of self-activity. Gradually the true meaning is making itself clear. "Learn by doing," was changed to "Learn to do by doing," and this is giving place to the greater truth

that children develop by doing. Development is of infinitely greater value than learning.

It is not necessary, however, to choose between growth and learning; between the development of intellectual and spiritual power on the one hand, and of learning on the other. They are not antagonistic ideals, but growth intellectually, spiritually, and executively is more important than learning. True education provides for both growth and learning. Both may be secured by working for the higher, but not by working for the lower, ideal. The development of the highest in any educational sequence always includes the related subordinate steps, but the lower step, or steps, may be reached without securing the attainment of the higher. So long as mere learning is the aim, the maxim, "Learn by doing," is comparatively ineffective—even in giving the desired learning. When the higher educational ideal of growth by doing is the aim, the learning itself is greater in quantity, more permanent, and more available for use. The learning in the second case is not only greater, but of greater value to the individual and the race, because it becomes part of the equipment of a greater individual. Knowledge alone is not power. It becomes power when it is used by an intelligent individual. Its power is increased as the power of the individual is developed. The individual is the dominating element in deciding the value of the knowledge. In proportion to the greatness of the development of his individual power, the power of his knowledge is multiplied.

When Pestalozzi established his great training

school at Yverdun, men came from the corners of the earth to study his new system. He was using objects for the purpose of developing what he called faculty power. Most of those who visited him from England and America saw him using objects with his pupils, but they did not get a glimmer of his great purpose. They were looking through their knowledge screen, and they saw only what was related to their apperceptive development, and that consisted of knowledge centers only, so they came back and strongly recommended object teaching as a means of communicating knowledge rapidly and effectively. They lost the higher ideal altogether, and so did not get even knowledge so well as Pestalozzi did. Their pupils got little of the higher faculty development planned by Pestalozzi, and they got an inferior knowledge training both in kind and amount. Froebel saw Pestalozzi aiming to give development of faculty. He was kindled by the new ideal of growth of the selfhood instead of mere communication of knowledge, and he made a vastly wider application of the great new ideal. Pestalozzi was using material things for the purpose of developing the faculties of the mind; Froebel gave the world a system in which material things are used for the supreme purpose of aiding in developing the whole nature of the child, and of revealing to him by experiences in a definite and comprehensive manner his relationship to human life, to law, and to the universe, with this vital ideal always dominant, that he has power to transform conditions in harmony with the highest ideals he can ever gain by study or experience.

In arranging his wonderful system of early education, Froebel planned first to keep the child truly self-active with a variety of materials; second, that the materials and their products should be of personal interest to the child; third, that the guiding laws for their use should be the fundamental laws of creative activity, of human life, and of the universe; fourth, that the materials should be universal and cheap; fifth, that they should be such that the child would not be likely to injure himself, or annoy his friends by using them; and, sixth, that each occupation might be used for years by a child without exhausting its possibilities for supplying new work each day and for affording fresh scope for the development of the child's originality, his imagination, his productivity, and his constructive and transforming power.

The habit of doing what the child himself plans is so vitally important in forming a true character that it would be much better to allow a child to continue to do wrong than to merely stop his doing. When a child is doing wrong he is doing so because the wrong thing is for the time the most interesting thing in the world to him. Lead him to be more interested in anything else, and he will turn to it. His trainer has merely to effect a change of interest center from the wrong to the right. The child does not love to do wrong because it is wrong, but because it is most interesting at the time. The supremely successful trainer is the one who can change the child's interest center from wrong to right without making him con-

scious of any spirit in the trainer but that of partnership and kindly interest.

In a world of such varied interests, all of them fresh to him, it should be an easy matter to change the interest center of a child from wrong to right; especially easy if adults recognize the right of children to have interests of their own.

The fundamental law is: the child should keep doing things, right things, if possible, and it always is possible—but doing things. It is better that he should be doing wrong than don'ting, so that when he reaches maturity he may still have the transforming and achieving tendency. The boy whose training made him a don'ter may be filled with the wisdom and moral maxims of the ages, and yet be of no service to humanity.

It is, of course, quite impossible for anyone to understand Froebel's aims or methods, or to recognize the value of his materials, so long as knowledge is his supreme ideal. The first great need of the educational world is to awake to a consciousness of the value of the selfhood of the individual child. This awakening will lead directly to making the child the correlating center in education, and, when this is done, the meaning and value of self-activity, or self-planned and self-directed doing, will gradually become clear, and the motto in regard to doing will be "growth by doing," and not "learning by doing."

CHAPTER III

NEGATIVE AND POSITIVE TRAINING

The good elements in character are positive; the weak elements are negative. Every good element of character has a corresponding negative element. It could not be otherwise, because every possible element of weakness is the direct result of failure to develop the corresponding element of goodness. Positive training develops positivity of character or goodness, negative training develops negativity of character or the lack of goodness—commonly called badness. Exactly the same elements of character and power that so often make children destructive should have made them constructive. The positive training develops goodness; the negative training develops weakness, and often badness. The training ideals of the past were negative, not positive. This fact made character negative, not positive. Negative training must inevitably restrict character development instead of promoting it. It makes don'ters, not doers. It weakens the initiative power in character. The more completely and the more constantly the child was under the direct training of adulthood under the old ideal of training, the less force of character, and originality, and transforming tendency, and achieving power he had, when he grew to maturity. The fortunate child in bygone days was the child whose

parents were too busy to devote much attention to his training, if he was free under good conditions, and had plenty of material appropriate to his stage of development which he might transform in harmony with his own plans.

Training should be one of the most important words in the language. It should be full of positive, vital meaning. Men have degraded its meaning so thoroughly that it is generally understood to mean some form of adult interference. It should mean co-operation and partnership with the child. It should promote self-activity on the part of the child, instead of restraining it. It should provide the opportunities for the child's occupation, and reverently allow him to make his own plans and carry them out, under directive fundamental principles. It should be ready to come to his assistance, when he becomes conscious of his inability to carry out or achieve his own plans, but never before.

Adult interference before the child asks for it is a positive evil. Adult partnership which provides the materials for the child's use, and is ever ready to come to the child's assistance, when his plans are greater than his skill, is one of the greatest blessings that can come to the child. Every child during his early years has power of insight beyond his power of attainment. When his skill is not sufficiently developed to carry out his own plans, he will be radiantly happy, if he gets direction and assistance from father or mother. When he does not need assistance, interference on the part of adulthood reveals presumption and lack of due reverence for

childhood on the part of adulthood. The child develops physical, mental, and moral power by self-activity, and there can be no self-activity unless the child makes his own plans. Activity in carrying out the plans of others develops skill; self-activity develops both skill and power, which is infinitely more important than mere skill.

The degradation of the true ideal of training has resulted from the erroneous belief that children love to do wrong better than to do right. This false ideal has interfered with the complete development of humanity more than any of the other false or imperfect ideals of the past. The truth is that the child loves to do, not to do wrong, and that his parents failed to provide him with suitable materials in the past with which to carry out his own plans. Not being provided with suitable materials for his use he naturally used the available material within his reach to carry out the operative processes that suggested themselves to his mind, as it was awakening. Not having fully developed wisdom he often performed operative processes that destroyed or injured property, and so he got a bad name. He was not to blame. His parents deserved the blame. They had failed to supply him with suitable materials that might be used freely without danger of injury to himself or of discomfort or annoyance to his parents. Every element of his being demanded self-activity. Work of some kind was essential for his development and so he worked with the materials at hand. He often destroyed things, and by doing so got the reputation of being destructive and therefore

“bad.” His destructiveness resulted from efforts to be constructively achieving with unsuitable materials. His nature—his best nature—impelled him to do things in order that his highest powers might develop. The same elements of character that led to his apparent destructiveness would have made him productively constructive, if his parents had been wise enough to supply him with proper materials for a child’s work planned by himself.

A little boy of six, with a piece of charcoal found in the ashes, made a picture on the white wall of his mother’s cottage parlor. He was punished for his artistic effort. He was guilty of no wrong. He was responding to the deepest and most productive impulse of his nature. He was doing the highest thing possible to him at the time for the fullest development of his powers. His punishment was a crime, as it checked the true development of his selfhood. Such criminality results from ignorance of the child’s nature, and the belief that the child is happiest when doing wrong. His doing was right. It was essential to his growth, mentally and morally, as well as physically. The wrong belongs to the parents who failed to supply him with proper materials for his use. It cannot be repeated too often that the child is happiest when doing. His doing makes him happy because it is essential to his complete development. The fact that he was doing wrong did not add to his happiness. To believe that a boy loves to do wrong better than to do right is based on the absurd philosophy that wrong is more attractive than right. What stimulates the child is the opportunity for do-

ing. His doing is right. The wrong results from lack of wisdom, and from the failure of his parents to understand his needs and properly provide for them.

The boy who made the picture on his mother's wall was impelled to express in visible form an ideal he had in his mind. There is no evidence of an evil nature in this. The expression or revelation of an ideal is the only possible way to gain new ideals. It is the only way in which ideals can develop the individual and benefit humanity. To have an ideal without trying to express it in some form weakens character, and prevents the development of the power to conceive new ideals. Humanity is weaker than it should be because so large a proportion of men and women do not try to realize their ideals. So long as children are punished for expressing their ideals, they will certainly have their tendency to express their ideals weakened by their training. To weaken this tendency must inevitably rob them of achieving tendency and achieving power. The little girl who got into the parlor in former times and exercised her transforming tendency with the bric-a-brac in a way that did not please her mother, was often abused for responding to the best and strongest elements of her nature. She was transforming conditions in harmony with her own plans. She was following the only possible path towards her highest character development. She was lacking in wisdom, and she was certainly lacking in suitable materials for work. Her wisdom should be developed, and her material requirements should be supplied by her mother. Mother had been negligent, had failed in doing her duty, and

she foolishly tried to make amends for her own negligence by punishing her child, because she had been taught that children love to do wrong better than right. Her failure and her punishment were both injurious to her child.

“Training” is used three times in the Bible, and in each case the root of the Greek word means clearing the passage to the lungs. Training should not mean adult interference, nor adult coercion, nor adult punishment, but adult guidance and co-operative partnership in which the child makes his own plans for the carrying out of his own ideals. It should have a positive, not a negative meaning. It should develop power, executive effort, achieving tendency, and transforming character, instead of restricting them.

Self-control has long been recognized as a very important element in character. The old ideal of self-control was negative, the new ideal is positive. The old ideal, which in most cases is still the dominant ideal, regarded self-control as the power to keep away from wrong. One of the most recent and most admirable books on moral training uses, as an illustration of self-control, the case of a man who formerly spent his time and money in the saloon, but who reformed and now has such superb self-control that he can hold his head up like a man and go past the saloon; not free from the temptation to go in, but with such splendid mastery over himself that he can resist the temptation. This is a good illustration of the meaning of self-control in the old training. It is well that a man should have so much self-control that

he can keep away from evil in all its forms, but he should be much more than a mere avoider of evil. The new training says that a man may keep away, not only from the saloon, but from every other form of evil, and yet be no more use to God and to humanity than if he had been a grasshopper. Self-control for service, and not for shunning, is the true self-control.

True self-control means man's control over his physical, intellectual, and spiritual powers so fully that he is able to use them definitely to achieve his plans for the advancement of a progressive civilization. The negative ideal was merely restrictive, the positive ideal is productive. The old ideal meant keeping away from evil, the new ideal means struggling energetically towards the good and the true. The old ideal was passive, the new ideal is vitally active.

The old ideal of *self-consciousness* was negative, the new ideal of *self-consciousness* is positive. Self-consciousness under the old training meant weakness, under the new ideal it means strength. Educators in former days spoke of self-consciousness as something to be overcome; the new training regards self-consciousness as one of the most important elements of character, and plans definitely for its complete development.

There is a self-consciousness of power as well as a self-consciousness of weakness. The old training deliberately developed a consciousness of weakness and of spurious humility. Ministers preached a great many sermons about "unworthy worms." Hon-

est, earnest Christians spoke of themselves as "poor unworthy worms of the dust," when they wished to give special evidence of the fact that they were living ideal Christian lives. Men quoted the fortieth chapter of Isaiah to prove that "all flesh is grass," that "nations are as a drop in a bucket"; and "are counted as the small dust of the balance"; and that "the inhabitants of the earth are as grasshoppers"; forgetting the triumphant strains of the last verse of the same chapter: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

It is strange that Christians should boast of their uselessness to prove that they were followers of the greatest advocate of transforming and achieving power. Wormy Christians were products of the old training that made self-faith a sin and spurious humility a virtue.

It is perfectly true that compared with the great Divine Creator, man is but a worm; but man was created in the image of God, and placed on earth to represent God and do His work, so the sooner he ceases to be a wormy Christian the better.

Marmion was sent to Scotland by the English king as his ambassador to the king of Scotland. When his work was completed, he was still the guest of the Scotch king till he reached English soil again, and, at his king's request, Douglas, the border Chieftain, admitted Marmion to his castle, and entertained him as the guest of the Scotch king. He did this, and showed Marmion the courtesy due to him as the

king's guest, notwithstanding the fact that he despised him. When, however, the visit was ended, and Marmion stood in the courtyard of the castle ready to depart, and held out his hand to say "good-by" Douglas drew himself proudly up and said, "NO!"

*"My castles are my king's alone
From turret to foundation stone;—
The hand of Douglas is his own,
And never shall in friendly grasp
The hand of such as Marmion clasp."*

But Marmion was undaunted by the scorn of Douglas. He reminded the haughty Scotchman that he was not in Scotland as Marmion, but as the representative of the king of England;—

*"He who does England's message here,
Although the meanest in her state,
May well, proud Angus, be thy mate."*

Children should be trained to understand that they are representatives of the King who created them. If their lives are filled with this splendid consciousness, they will not waste their powers, and degrade their Christianity by calling themselves worms.

One of the most essential elements in human character is consciousness of power. Each man should believe that he has individual power, and that his power is needed to aid the race to make true progress. Without true self-faith, which is the self-consciousness of the new training, no man can achieve his best

for God and for his fellow men. The old training made a child conscious of his weakness—it was negative. The new training makes a child conscious of his highest powers—it is positive.

The old ideal of *responsibility* was negative; the new ideal of *responsibility* is positive. The old training taught responsibility for evil; the new training teaches responsibility for good. Everyone should know naturally that he is responsible for the evil that he does, but there is no vitality in that thought. It is negative, and vital ideals are positive. The true ideal of responsibility is based on a true conception of selfhood. The child should be trained so that he will ultimately recognize clearly two great thoughts: that he has special power, and that because he has special power he is responsible for achieving with that power the grandest work he can do for his fellow men. The greatest lessons taught by Christ were individual power, and individual responsibility for using that power. The old ideal of responsibility was merely negative. The new ideal is positive and stimulating to constructive and productive achievement.

It is important that a man should know that he is responsible for the evil he does. It is *essential* that he should know that he is responsible for the achievement of the good he has power to do.

The old ideal of the function of *law* was negative; the new ideal of the function of *law* is positive. Law was regarded as restrictive; it should be mainly directive. Children were supposed to dislike law. The fact is that they did not like the restrictiveness of

law, and they especially disliked the tyrannical way in which law was formerly administered.

All children love law naturally. No child ever objects to the laws of his game. He follows them gladly, because they guide him to achievement. He follows all directive, constructive laws joyously. But the same love of law that makes him happy in self-directed work under law, makes him dislike law that restricts him and interferes with his work, especially when it is administered tyrannically. One of the indications of goodness in humanity is the universal condemnation of the tyrants whose selfish and repressive acts robbed nations or individuals of liberty. Parental tyranny and teacher tyranny are quite as despicable as any other kinds of tyranny. The most despicable tyranny is that which is exercised over the weak.

The little child in the kindergarten learns the first day at school the value of law as a directive element in making a form of beauty. The law of symmetry revealed to him illustratively, not in words, is so simple and so definite that he readily understands and applies it. When he makes his first cut of the folded square of colored paper, he finds on unfolding the pieces that he has one square and four triangles. With the square as a center he is shown by his companion, the Kindergarten, that, if he places one triangle in any relationship to one side or to one corner of the square, and another triangle in the same relationship to the side or corner directly across the center of the square, and then repeats the same relationship with the remaining triangles and the

other sides or corners of the square, he will have made a symmetrical form of beauty by carrying out the simple law of opposites in harmony. He makes a harmonious pattern the first day. Without the guiding law he might have pasted paper for years without producing a form of symmetrical beauty. By following the simple law and using squares of paper cut in various regular ways, he may make original forms of beauty for months. Thus, he learns to value more and more the directive laws under which he works. He sees that no two members of his class make the same form of beauty, although all use exactly the same kind of material and follow exactly the same law. This will in time reveal to him the higher ideal of liberty under law, and the still higher laws of symmetry in a well-balanced life and in the harmony of the universe. Law guides him instead of restricting him. It is his friend and not his enemy. Such relationship to law develops the child's natural love for law while increasing his achieving power and his achieving tendency. The law of the old training said to the child, "You must not play in that field"; the law of the new training says, "You may play in this field." The old training said, "You must not use these books or these tools"; the new training says, "You may use these books or these tools." The old training specified the things that were not to be done, or not to be used, while the new training specifies the things that may be done or may be used. The old training said, "don't"; the new training says, "do."

The difference between prohibitive law or rule, and

directive law or rule, is fundamental in determining the child's attitude towards law and government.

One of the most notable failures of the old training was the failure to develop the child's natural reverence for law. The child's reverence for law in the game or occupation should be developed into reverence for the laws of his school, and his city, and his country, and of the universe; and beyond these to a profound reverence for the laws of his own life, and for the laws of God. This is a related sequence of development that under true training should remain unbroken to the end. The spontaneous and innate respect for rules in childhood should develop into conscious and vital respect for law in adulthood. The old training made law restrictive or negative; the new training makes law directive or positive.

The *reverence for adulthood* demanded by the old training was negative; the reverence expected under the new training is positive. The old reverence was a mixture of awe and fear; the new reverence is a vital consciousness of respectful sympathy, and affectionate confidence.

The old-fashioned trainers persistently instructed children that it was their duty "to be reverent to their elders." The new training pleads with adulthood to give more reverence to the child. It is based on the philosophy which says: children will always joyously try to give back as much reverence to their seniors as their seniors give to them, and asks why children should be more respectful to adults than adults are to them. Does an adult deserve credit for his age? Is the child to blame for being young?

There are good reasons for reverence on the part of children for their seniors, and there are better reasons why seniors should be reverent towards children. An adult should know more about a child than a child can know about an adult. An adult should know that the child was created in the image of God, that he represents a thought of God, and a plan of God. He should know infinitely more about the possibilities of the child's development than the child can know about him or his possibilities, and therefore he has many reasons for reverencing the child that the child cannot have for reverencing him.

Many children have received such harsh and inconsiderate treatment from the adults with whom they have come in contact, that their attitude to adulthood must naturally be far from reverential. It is absolutely unmoral training to demand reverence for adulthood from such children. They would have to be hypocrites to give reverence of a true kind to adulthood. They might give awe and fear, a mere formal reverence that is external, but they cannot give a real reverence of love and trust, until they have learned by experience that love and trust may be given to them by adults.

The poorest reason ever given as a basis or plea for reverence is age. Many men grow less worthy of reverence as they advance in years. Many parents treat their children so unkindly that their natural trustful and affectionate reverence is lost, and only the poor substitutes of awe and fear are left in its place. Unless the child's feeling is spontaneous, it is of little value in the development of his character. Unless

his reverence is the natural response to the sympathetic reverence of adulthood, it is mere formalism, and formalism always dwarfs. True reverence must grow from within, and it must have the sunshine of joyous love to start it to grow, and to bring it to its perfect development.

True reverence never grows to order. It cannot be developed by preaching, or by any kind of moral lecturing. Vital reverence in the child grows rapidly in response to vital reverence from the adult. It can grow truly in no other conditions. A man is either thoughtless, or lacking in knowledge of childhood, or absurdly presumptuous, if he expects from a child more reverence than he gives to the child. This is one of the most essential lessons for parents and teachers. The old ideal of reverence was negative; the new ideal is positive.

In the old *ideal of obedience* the child's attitude was negative; in the new it is positive. In the old ideal the child simply did what he was told to do, or stopped doing what he was ordered to stop doing. He was a machine to do or to don't, at the command of some senior. In the new ideal, the child's selfhood is fully respected, and his right to think and to act is clearly recognized, because it is so absolutely essential to his own true development.

Men have demanded obedience when they really meant subordination. Obedience should never be degraded into mere subordination. A consciously subordinate soul is always dwarfed by the consciousness of subordination to another individual: the slave to his master, the devotee to the priest, the hus-

band to his wife, the wife to her husband, the pupil to his teacher, the child to his parent. The obedience of the new training is co-operation, not subordination; partnership, not slavery. Every child loves to be co-operative until he has been bullied into subordination, or into insubordination; and when adults have destroyed the child's natural obedience by utterly ignoring his rights and coercing him, then they abuse him, and attribute to the natural badness of the child the destruction of character power which they themselves have brought about. The fact is that the child is naturally obedient, and intuitively follows the leadership of his parents, because of his unlimited faith in them, unless they try to make him a slave instead of a partner; and demand mere subordination instead of genuine co-operation.

The old ideal of obedience interfered with the development of the highest of the three fundamental elements of the child's character. Children love to do things, to do things they plan themselves, and to do things in co-operation with others. The third impulse is the highest, because it is the only foundation on which the social organism can stand firmly. This element affords opportunity for the highest development of character, if it be properly respected, and for the greatest degradation of character, if it be interfered with and turned to evil. It was intended to lead to altruistic community of spirit, but it leads to selfish individualism, when the high ideal of co-operative partnership is degraded into conscious subordination.

The tyranny of a parent or teacher is as despicable

and as degrading both to the parent or teacher and to the child as any other type of tyranny is. The absolute failure to recognize the child's individuality, and his rights, naturally kindles his resentment, and the stronger his character, the more quickly and the more deeply his resentment is kindled. The apperceptive center of resentment thus kindled becomes in later life the basis of resentment against authority of all kinds.

The child longs for leadership and for guidance. He feels the need of them. He properly objects to being contemptuously ordered to do things. Leadership is essential, but even soldiers, who were formerly trained to be mere automatons whose duty was simply to do what they were ordered to do, are now expected to have individual initiative which is really independent action under law. Leaders should always reverence the selfhood of those who are led. This reverence is required in the home and in the school, as much as in any other departments of life. So long as a parent or a teacher is a leader and not a tyrant or a bully in dealing with children, his leadership will be joyously followed and heartily appreciated by them.

The new training encourages no disrespect for authority. It trains the child to a living, positive respect for authority—not a dead, negative respect. The erroneous idea that the new training encourages disrespect for authority arose from a total misconception of modern ideals by those who were blinded by their absolute faith in the old ideals. Most of the aims of the old trainers were wise, but their

methods of attaining them were often defective. A great deal of the child's individual power was usually sacrificed by old methods of training in securing what was called obedience. The need—even the desirability—of such a sacrifice was one of the fundamental principles of the old training. To break a boy's will was regarded as a Christian duty. The modern training teaches that to break the will of a child is a gross outrage against the child. So far as his will can be broken, the child's power for good for himself and for his fellow men is weakened. But a child's will cannot be broken absolutely, and so far as the attempt to break it fails, it leaves the will warped and distorted, and thus the highest intellectual power often becomes a curse instead of a blessing.

Rational men and women no longer speak audaciously of breaking a child's will. They aim to aid in giving the child wisdom commensurate with his increasing power, and to keep him occupied, as far as possible, in the execution of his own plans, so that his will may grow strong in controlling by directing his own powers in the achievement of his own purposes. A self-active will is the supreme element that gives real value to character. Such a will cannot be developed by subordination; it does develop by co-operation and partnership.

Even when parents and teachers recognize the right of a child to partnership with them, they do not, as a rule, admit his right to partnership on equal conditions. They recognize his right to co-operate in carrying out their plans, not his. Such

partnership is little better than subordination. It is partnership in name, but not in the essential element of partnership. The parent in a true partnership leads in his department of life work, and the boy leads in his department. The failure of the parent or teacher to do justice to the child results from failure to recognize his right and his need to have a life department of his own.

The right of a child, and the fullest opportunity to have a life of his own, is a right which should be sacredly respected by his parents. It is essential to his true growth in character. It is the element that is usually kept from him by earnest child trainers with old ideals. Adulthood is too presumptuous. It is not good for the child to be too much with adults. One of the greatest of the many advantages a country child has over a city child is the fact that his adult friends are too busy with other things to dominate him all the time. He may usually live his own life most of the time, and this very largely accounts for the fact that such a large percentage of leaders come from the country. The parent should be the leader in his department of life work, and the child should be the leader in his department. The boy should be his father's partner in his father's work, and the father should be his son's partner in his son's work.

The greatest failure in training a child results from failure to be the child's partner. The highest ideal of partnership with God is not that we should be God's partners, but that God is the partner of each individual who is willing to form a partnership with Him. It is a stimulating thing for a boy to know

that his father is his partner. The father should not be an intermeddling partner. He should act in the partnership only when he is needed. He may be of service when the boy needs more materials with which to work, and sometimes his skill may be required to aid in carrying out the child's plans, when his power to plan is greater than his power to execute, as it generally is early in life. The parent should be an active partner in the child's work, when the child asks for his assistance.

Children are always happy in helping in the work of the home, or the farm, or the garden, as the partners of their parents, if their parents show a joyous interest and helpfulness in co-operating with the children in carrying on the work planned by the children themselves. Children are always happy in trying to execute their own plans. They are always happy in working with their parents, too, in carrying out the plans of their parents, if their parents are reasonably considerate. Children have a right to be happy in working for their parents. That they are not always happy in working, and not always willing to work, is an abnormal condition that has been brought about by the substitution of subordination for partnership. This is a degradation of the true ideal of obedience. The negative ideal of obedience robs the child of character power; the positive ideal develops selfhood, executive power, and the tendency to co-operate.

Parents and teachers generally regard apparent disobedience as too serious an offense. What is often called disobedience in the child is really a good char-

acteristic and not an indication of defiance or depravity. It is at first the evidence of awakening consciousness of selfhood, which is an essential element in strong, true character. Even when the child says definitely, "I won't," he is giving evidence of strength of character. It requires great strength and courage in a little fellow of five to stand up bravely and say "I won't," to a man six feet tall. The boy who does so is a hero, and his heroism is worthy of preservation and development. He has his own view of the matter under discussion between his father and himself, and he has a right to have views of his own, even though they may be wrong views. His father, or mother, or teacher, should be wise enough and just enough to be able to correct a child's opinions without destroying his courage and manliness, and without robbing him of faith in himself.

The contempt of average adulthood for childhood and its rights is astounding. It is quite true that most adults are unconscious of their contempt for the child and for his rights, but their unconsciousness of contempt does not prevent its destructive influence on the character of the child. No other reason but contempt, conscious or unconscious, could make earnest, well-meaning adulthood do so many positively weak and foolish things in trying to train children.

In the case of the disobedient boy who says "I won't," the parent or teacher has a problem to solve. The boy is the problem, and the elements of the problem that should be considered are:

1. A boy who has definite views of his own.
2. A boy who is so heroic that he bravely stands

up for his own views, even against an adult much larger and many times stronger than he is. There are few adults who would be brave enough to stand for their opinions in opposition to a man five times as large, and ten times as strong as they are.

3. A boy who proves that he possesses the elements of splendid self-faith.

4. A boy whose views are not in accord with the views of his parent or teacher, as the case may be.

The first three conditions reveal elements of great value. The last is an element of weakness generally. Sometimes the boy is right and his trainer wrong. Surely no parent or teacher should have much difficulty in deciding upon the reasonable and effective course in solving such a problem! Surely no parent or teacher would be so blind as to adopt the absurd course of destroying the first three elements—admirable and essential as they are—in order to bring about a poor solution of the fourth element!

But this course, destructive and absurd as it is, is the very course that has been adopted by the great majority of parents and teachers. All that was necessary was to change the child's view from wrong to right, from unreasonableness to reasonableness. The child acts in the same way that his parents and teachers act. When any thought is strong enough in the mind of an adult to become his dominant motive the adult acts along the line of that motive to achieve the purpose of the thought that led to the motive. This is truer of the child than of the adult, because children have not lost the achieving tendency, and most adults were trained so negatively that they

have much less of the achieving tendency in adulthood than they had in childhood. It is, however, true both of children and adults that they act for the achievement of their dominant purposes when they do act.

The clear duty of the trainer in solving the problem is to secure a change in the child's views, to get him to see that he is wrong, so that he may be self-active, and self-reliant, and heroic still, and yet do the right thing. The problem is very badly solved even if the boy does the right thing, if he does it under compulsion, or if the teacher's or parent's motive is substituted for the child's motive. The motive of the child may become the same as the motive of his trainer, but it should not be given to him ready-made. Even when an adult's motive is given to a child kindly, it stirs him to action in an imperfect way. When the boy's motive is changed coercively, either by the adult's stronger will power, or by his physical force, his natural achieving process of thought, motive, and action is interfered with, and his self-respect, heroism, and achieving tendency are weakened.

The considerate and respectful trainer does not get angry when the boy says "I won't." He does not coerce the unwilling boy by physical force or by stronger will. He is guided by the philosophy which teaches him that the child should act as the result of his own thinking, and that his action will be right if his thinking becomes right. He recognizes not only the right of the child to think independently, but the absolute need of independent thinking in securing independent action; so he directs his attention to the

child's thinking. He does not regard incorrect thinking as a crime. He rejoices in the heroism and self-faith of the little fellow, and determines to save them at all hazards. He wins the confidence, and the sympathy, and the co-operation of the boy by saying:

“Tom, our views are evidently not alike in this matter. Now, you have as much right to think as I have. I am not going to compel you to do a thing that you do not believe to be right. If you think I am wrong you would not be true to your own life if you did what I tell you to do. If you are sure you are right, then it would be cowardly to do something that does not agree with your thought, just because I tell you to do it. I am older than you are. I have had more experience than you have had. I should know more than you know, and understand matters in general and this matter in particular better than you do. I should understand you better than you yet can understand yourself. I will give you time to think it over. If, after thinking it over, you still believe you are right, and that I am wrong, come to me and I shall give you a fair opportunity to show me why you think I am wrong and you are right. One of us must be wrong. If I am the one I shall be manly enough to apologize. I think I am right. I have often had cases similar to yours. You know I have no reason to wish to be unjust to you. Go and think it over.”

If a parent or teacher gives Tom his reasons for holding his views in a kindly way, he will not take long to decide that he is wrong, provided of course that he is wrong, which is not always the case. By

this course Tom's self-respect is saved, even if he has to admit that he was wrong. His manliness is developed instead of being weakened, and he acts as the result of a voluntary change of view and not as the result of a compulsory change of motive. Compulsion in motive necessarily weakens any individual as a self-active achiever of original purposes.

It may be objected that a teacher has not time to deal with cases of disobedience in the way suggested. The answer to this objection is very clear. If teachers had developed the spirit of reverent consideration for the child, and just recognition of his rights so fully as to be willing to treat their pupils rationally instead of coercively, they would very rarely have any cases of disobedience. Even the children who through bad home training had acquired the disobedient attitude and habit would quickly become co-operative partners under such treatment. The old disciplinarian used infinitely more time in direct interference and reproof and punishment than the rational child trainer needs to use in establishing true relations with each child. The waste of time in the old training was not by any means its worst element. It irritated temper, it destroyed power, it weakened true heroism and character force, and it gave the child the habit of acting from a compulsory motive instead of from his own motive. The last-named evil was most baneful in undermining character.

“But Tom becomes a presumptuous little prig if he is reasoned with when he is too young.” Do not reason with him when he is too young to be reasoned

with, but remember that he is old enough to be reasoned with much earlier than you have been taught to believe. Remember also that he is old enough to be treated reasonably as soon as he becomes conscious. Remember, also, when you do try to reason with him that he understands a child's reasons and not always the reasoning of an adult.

"But, if I tell him to stop doing something when he is very young, and he refuses to obey me, what should be done?" You should be wiser than to tell a young child to stop doing things. You should know how to change a child's interest center, and when his interest center is changed from wrong to right, he will be happy in doing the right instead of the wrong. He ought to be angry because you try to stop his doing things. That interferes with the development of the best elements of his character. The world is full of right interests for the child. Your duty is to study a child's interests and to guide him naturally from wrong interests to right interests, instead of merely ordering him to stop doing.

Apparent disobedience should not be defined into the habit of disobedience and ultimately into rebellion. It should be used as a means of establishing true relations between parent and child, or teacher and pupil, on a firmer basis.

Most of what has been called disobedience in the past has been caused by ordering children to stop doing things at which they were engaged. This is a most important fact for consideration. Children refuse to stop doing things more frequently than they refuse to do things, even when they are asked to do

things planned by others. This is suggestive confirmation of the child's deep interest in doing. To stop a child's doing interferes directly with the essential process by which his true development may be attained.

Obedience in the past has been taught negatively.

One of the most universally accepted principles of child training in the past has been "Children should be seen and not heard." Only one other principle was equally universal and regarded as equally fundamental: "Children should speak only when they are spoken to." Both these maxims are essentially evil. Both are negative.

Children should be encouraged to speak in their homes, when no one else is speaking. Nothing should be done to prevent their joyous participation in the family life. The true family is the highest type of perfect unity, and the child should be led to take his share with the family as early, and as regularly as possible, in the family conversation, and in every part of its work and its recreation. In this way he becomes an active member of the family, and gains the experiences that become apperceptive centers to qualify for true growth as a member of society in maturity.

Children should not interrupt their parents, or the family guests, or their brothers or sisters, when they are speaking. This would be inconsiderate and therefore impolite. But it is surely as inconsiderate and impolite for a father to interrupt his little two-year-old son as for the son to interrupt his father. When the child gains the power of speech and has

something to say he has a right to say it, unless someone else is speaking or writing, or is engrossed in some mental operation that should not be interrupted. Speaking in itself cannot be wrong. Courtesy places limitations on the proper time for speaking. These limitations should gradually be made clear to the child; not by prohibiting his conversation altogether, as if his speaking were inherently wrong; or by limiting his conversation to replying, when he is addressed, as if the introduction by him of original matter in conversation were a crime.

Courtesy begets courtesy. The parents who respectfully listen to a child's questions or his observations will receive respectful consideration in return. The true way to secure spontaneity in politeness on the part of the child is to be as polite to him as we expect him to be to us. There should be one kind of politeness in the family. Most families used to have two kinds: one from the parent to the child, and the other from the child to the parent. This condition has arisen because of the almost universal lack of true reverence on the part of adulthood for childhood. Many people would still be surprised and shocked if their children should treat them as impolitely in word or act as they treat their children. Why should a man be more discourteous to his little child than he will allow the child to be to him? This exclusive claim to the right of being discourteous is based on adult presumption, and becomes more ridiculously unjust the more fully it is examined. What a sensation it would cause throughout the world if all adults some day suddenly began to speak to

each other in the tone and manner and language commonly used in reproofing, or ordering, or even directing little children! Discourtesy begets discourtesy.

The man who is studiously polite to his child as he is to his most honored guest will receive politeness of a vital kind from his child. The politeness that is the result of instruction by words, or that is given by the child in response to constant reminders to say "thank you," or "if you please," is mere formalism. Politeness and courtesy should be the natural overflowing of grateful and considerate hearts. The new training endeavors to secure positive and vital politeness that reveals and develops generous natures; the old training demanded a formal politeness that, like all formalism, failed to touch the real inner life of the child. The old training in courtesy was negative, the new training is positive.

Even in a school in a district where the courtesies of life have been neglected, and children, by association with others who are impolite, have come to regard politeness as an indication of weakness, a strong, true teacher may transform impoliteness to courtesy by treating the children with genuine courtesy and recognizing with appreciative smiles the little acts of courtesy performed by them.

One of the best evidences of the universality of negative ideals in training was the faith of the old training in *criticism*. The new training teaches that a pound of appreciation is worth a ton of criticism. Appreciation deepens interest, criticism destroys it. Appreciation stimulates enthusiasm, criticism weak-

ens it. Appreciation develops self-faith, criticism robs the child of faith in himself. Appreciation makes the child conscious of power, criticism makes him conscious of weakness. Criticism is negative, appreciation is positive.

The teacher should, of course, point out mechanical errors and inaccuracies in language or spelling or mathematics or science and in matters of fact, but not in the productive studies in which the child has done original work. It was formerly the practice, for instance, to point out the errors and weak points in each pupil's composition. At first the teacher examined the compositions himself and made individual criticisms. Later, the pupils exchanged compositions and each one noted the mistakes and imperfections of the one he examined. The new training asks that the books be exchanged, but it makes it the duty of each pupil to search for the good features in his neighbor's work and not for the bad. When pictures have been painted by the pupils, as many as possible are placed before the class one at a time, and the pupils are asked to point out the excellences in composition, or design, or coloring. A similar course is followed in reading, modeling, manual training, and in every subject in which the pupils do original, productive, constructive work either with language or with things. The advantages of the new over the old training are easily seen. The pupils who are trained to search for the strong and beautiful things in the work of their fellows, instead of the weak and undesirable things, will learn the strong and true and beautiful elements of art or composi-

tion, or other form of work definitely; and they will be trained to form the habit of looking for the true and beautiful things in life. They will also learn to see and appreciate the trueness, and strength, and beauty in the characters of their fellow men instead of their littleness and meanness, and other undesirable characteristics. These advantages have a very good influence in the development of the child's character.

It means a great deal to a man or woman to be trained to see and appreciate the beautiful. The world is full of beauty, if we have been trained to see it. Even the common things, many of them, have color harmonies that are more perfect than the color harmonies of the most advanced color artists that have ever lived. The Japanese have developed their power to appreciate exquisite color harmonies more definitely than any other people, but the color harmonies of a dozen of the most artistic Japanese pictures may be reproduced in a single walk in the common things that lie around us. Those remarkable harmonies of the blues and grays may be found in a clinker from the ash heap; the harmonies in browns are repeated in the inside of that piece of bark from a decaying log; and a whole series of perfect color harmonies may be seen in the mosses and barks and stones and leaves and flowers. Most people pass these harmonies without ever seeing them. Nature has charming landscape pictures everywhere for those who have been trained to see them. The conscious response to the beautiful may be made dominant in the life of a child by the habit of search-

ing for the good in the work of his companions at school. Training a child to note the weaknesses of the work of his companions develops the habit of looking for the defects in nature and in his fellow men, and robs him of many of his highest joys.

Destructive criticism, being negative, necessarily gives a consciousness of weakness. The new training always aims to give a consciousness of strength. If the life is full of the good to be achieved, and the achieving habit has been developed, nothing but evil comes from directing attention to the bad. There is a vast difference between pointing out the defects in a child's work and revealing the excellent characteristics the work should possess.

Most people expect too high a degree of perfection in the work of a child, and they generally show their disappointment to the child. Many children are discouraged by such inconsiderate conduct on the part of their parents and teachers, and lose interest—the keen, vital interest that gives joy to life and work. The effort made should be appreciated. Appreciation stimulates to greater effort, and greater effort kindles new powers, and gives clearer vision. In making pictures, for instance, the child is at first defective in power to see and in skill to represent what he sees. If he makes a moderately perfect picture he does so because he has copied something, or has followed the instructions of his teacher, and has painted what his teacher saw, and what she told him she saw. He should try to represent in his picture what he sees, and not what his teacher tells him he sees or ought to see. His power to see clearly and comprehen-

sively, and his power to represent with colors what he really sees, are both very limited and often very defective at first. Both these powers grow by exercise and they naturally strengthen each other.

The teacher's share in the child's development is to show appreciation of the effort made and to reveal gradually the technical knowledge and processes by which skill may be increased, and vision made more definite and more comprehensive in its scope and relationships. One of the highest powers of the teacher is the power of recognition of the meaning of the child's effort and of honest appreciation of the effort. The standard of excellence should be the child's standard, not the teacher's.

Most adults are egregiously absurd in their criticism of children's work. Each generation of adults is astounded at the general badness of the work of the children. They "cannot understand why the children write so badly now compared with the way the children wrote when they were young." "The children read so badly now," or "their work in arithmetic is so inaccurate," or "their note books are so carelessly kept." They are quite sure that children and teachers are much less perfect than when they were young.

Poor weak adulthood cannot realize that the progress it made towards the very limited perfection it has attained was made very slowly from very imperfect conditions in childhood. If men could but see their own writing in their boyhood, and have clear remembrance of their own experiences, they would not be so disposed to criticize the children. Their

fathers were even more severe in their criticism of the work of the present generation of critics than they now are in finding fault with their children's work. The men of each successive generation have repeated to their children the criticisms their fathers gave to them and to each generation the criticisms have brought evil and not good; discouragement and irritation and lack of faith instead of enthusiasm, and joy, and achieving tendency.

Benjamin West's mother kissed him when she found him making a picture of the baby. She did not kiss him because the picture was a good one. If anyone had dared to bring her the poor picture and had told her that it was like her baby she would have indignantly repudiated the suggestion. She joyously appreciated the fact that her boy was trying to paint the baby, that he was giving evidence of a dawning consciousness of a power within him, and that he had a tendency to use it, and she showed her appreciation by kissing him. He said years afterwards, when he was the greatest living painter, "My mother's kiss made me a painter."

Appreciation kindles, and "kindle" should be the supreme word in the trainer's vocabulary. The greatest friend is the one who kindles a latent power in our lives. The highest power of a child trainer is the ability to discover the central power of a child's selfhood and kindle it so that it lights up his whole nature and becomes the center around which all his other powers grow. Criticism never kindles the best in a child. It often puts out the light that has already begun to glow. If Mrs. West had said

to her son, even in the kindest way a mother ever spoke: "Ben, dear, I am so glad you are trying to paint the baby, but don't you see, my boy, that one eye is much larger than the other, and this ear is much higher than the other, and the lips are too thin and the mouth too wide, and the nose too short?" her son would probably never have become a great painter. She wisely said none of these things, but she kissed her boy. Of course, all mothers cannot make their sons great painters by kissing them, but all mothers may help their children by appreciation of their efforts to continue to make efforts, and persistence in making efforts to express their inner lives will ultimately reveal to them their supreme powers, whatever they may be.

A little girl four years old made a picture on a scrap of paper. It meant nothing to anyone but her. It was like nothing in the heavens above or the earth beneath to any other eyes but hers. To her it meant more than any other picture. She had made it, and she was full of a new joy, because she had made the epoch discovery that she had power to make a picture to correspond with her thought. She knew what it meant, if others had not the power to understand. She took it to her mother with her young heart full of hope for sympathetic appreciation. She enjoyed in a few moments of sweet anticipation the dream of hearing mother express her pride and happiness at seeing the beautiful picture her little daughter had made. It was well that she had the sweetness of anticipation, for the realization was full of bitterness. Her mother looked at the tangled lines that

meant nothing to her, and said in the chilling tones of criticism: "Well, if I could not draw better than that I would not draw at all." Forty years after, the daughter, a distinguished woman, said: "My mother shut a door that day between her soul and mine that was never opened again." She was undoubtedly strictly correct in the statement. Adulthood, through lack of reverence for the child, through failure to look at things from the child's standpoint, and through inability to enter fully into the child's ideals and plans, often chills the child spirit by criticism and closes sympathetic gates that never open again.

A teacher should criticize impersonally the mistakes commonly made in any department of work, and show what principles are violated in a general lesson. If this be done without giving names, and in connection with a series of illustrations of the right form or model, it may help to prevent the making of similar mistakes without weakening the individual children. Criticism is negative, and appreciation is positive.

The chief motive of the old training was *fear*, a purely negative motive. Fear is the lowest negative motive. Even selfish motives develop character more than fear or any negative motives can possibly develop it. The achievement of selfish purposes develops executive power and achieving power, and if higher motives are kindled in the individual in later years he responds to them and tries to work them out. His motive may have been bad, but the process of achieving his selfish purposes was self-

active and positive, and, when he gets higher motives, he has the tendency to try to realize his better plans. Motives may change because new revelations regarding duty may be gained; but an adult who was trained negatively generally remains negative. The adult who is useful to himself and to humanity is the man who had the achieving tendency developed in his youth, preferably by doing right, but developed even by achieving selfish motives. There are few sights more pathetic than a man full of good ideals and principles, but without the achieving tendency and power. Such men have been trained by negative processes. They were positive and achieving when they began to creep, and their positive and achieving tendencies would have strengthened and become more dominant throughout their whole lives if negative methods of training had not dwarfed them. Fear is a negative motive, and the weakest positive motive is better than the strongest negative motive.

Even God Himself was used negatively by the old training. The name of the Divine Being was used as a kind of moral club to keep children in order. The children who displeased their parents were told very frequently either that "God would be very angry with them," or that "God would not love them." Such a use of God's name is sacrilegious and contemptible. The influence on the child is evil, whatever his temperament may be. The nervous child is filled with dread and becomes supersensitive in regard to his thoughts and actions, and often learns to dislike "having to be good," and to dread God instead of loving Him. One little girl revealed

her consciousness of God by saying to her father: "Wouldn't we have a nice time, Papa, if there were no policemen and no God?" Her father meant to be a good man, and thought he was a good theologian.

"God will be very angry with you if you do that," said a tired mother to her five-year-old boy who was making more noise than was agreeable to her. "Oh, well! He's always getting mad about something," replied the boy. "Irreverent?" Certainly, but the child was not to blame for irreverence or for the misrepresentation of God. His mother was grossly irreverent and grossly ignorant.

"God won't love you if you do that," said a peevish, unmarried auntie to her little niece who was four years old. "Oh, well! Moses will," replied the calm little philosopher. It is well that so often the little ones do not allow themselves to become unhappy even though their theology gets a false tone from which it never recovers.

Negative training of all kinds is essentially evil, but to use the name of God negatively is the most destructive form of negation. It not only weakens character but it misrepresents God.

The churches of the world are filled with negative Christians. A negative Christian is a paradox. The world needs positive Christians, but they cannot be produced by negative training. Many of the churches are not so full as they ought to be, and the reason is that the training of the churches has been lacking in vitality. Men are not naturally irreligious. They do not remain away from the churches because they wish to be wicked. They are not hungering for

novelties. They long for vital truth, for a religion that kindles them and reveals their individual power and their resulting individual responsibility, and leads them in the achievement of high purposes, and not in moral formalism. Negative training in the home, the school, and the church cannot touch the depths of human power. It may restrain for a time, but it does not transform or truly kindle.

Training should mean development of power and character. It often means just the opposite. All negative training means the opposite because it interferes with the development of achieving power and tendency. Negative training arrests effort, and character develops by making effort. Character should be positive, not negative.

Canon Kingsley described Mr. Leigh as a man who "knew almost everything but how to use what he knew." He was a good type of the ineffective man produced by the old training; lacking in executive ability, in independent initiative, in transforming tendency, and in self-active achieving power.

CHAPTER IV

COERCION

It is strange that the intelligent men and women of the world should so long have believed in force as the chief element in training children.

No organic growth even in plants or trees can be perfect without freedom. Freedom is more essential for the growth of the child's powers; its physical powers, its mental powers, its spiritual powers, and especially its individual power or selfhood, than it is for the development of a flower or a tree. The basis of modern educational thought is that all real human growth results from self-activity. Coercion is the persistent enemy of self-activity.

Modern thought recognizes as fundamental the principle that a child must be kindled at the center of his special power in order that his life may develop truly, and that he may achieve his real work for God and humanity. Coercion never kindled a soul, and kindling is one of the greatest duties of a teacher.

To guide and train the child so that he may be able to make his inner life and power become influential in developing himself and in promoting a progressive civilization, is the supreme work of the teacher. Coercion definitely prevents the possibility of "making the inner become the outer."

We should train the child to be original. Coercion is the relentless foe to originality.

We should develop the children as independent, original, self-reliant men and women. Coercion makes the children subservient imitators without faith in themselves.

We should train positive characters. Coercion makes negative, inert characters.

We should in every possible way try to make cheerful and happy children grow to be cheerful and happy men and women. Coercion robs children of their highest happiness in self-active work and play, and makes them sullen, resentful, and unhappy.

We should develop the spirit of true bravery in children. Coercion makes them cowards, or turns their natural bravery into evil instead of good by leading them to use their powers to defy law instead of working in harmony with law for the uplift of humanity.

We should develop strong characters by our training. Coercion makes hard characters.

We should train a race of executive men and women, who by achieving their vision of to-day bless their fellow men and women, and gain new vision and new power for to-morrow. Men and women should be "doers of the word, not hearers only." Coercion makes don'ters, not doers.

Training should make children true, honest, reliable. Coercion makes them hypocrites.

Coercion checks effort on the part of the child. This inevitably weakens character; worse than this it not only dwarfs character, it warps it.

“But I should keep the child from wrongdoing.” You could not think so narrowly and so weakly if you were not blinded by the habit of being coercive. To keep a child away from wrong is a poor, ineffective ideal for character training. A man may keep away from every form of wrong, and be no more use in the promotion of civilization than if he had been a caterpillar.

You are mistaken in thinking that you can keep a child from doing wrong by coercion, even if you use the most deterrent kind of coercion, corporal punishment. You may, indeed, keep him from doing wrong by coercion, while you are with him, but you do not stop his wishing to do wrong, by coercion. You do not give him new vision, or a new attitude towards life and duty by coercion. You do not develop in him a new power of self-control, and self-direction, and self-achievement by coercion. You do not make right and loving service elements in his character by coercion. When the boy gets away from your presence he carries with him no influence from you but your coercive influence, and in your absence that is non-effective and practically non-existent. He does the wrong that you have prohibited, remembering that you did prohibit it. You have not succeeded in making him better, you have made him worse—ininitely worse. You have trained him to set authority at defiance and to hold it in contempt. You have made him a hypocrite, because in future he will in your presence pretend to be what he is not, to avoid your punishment. You have trained him to go into secret places to do the things

adulthood disapproves of. You have started in his life a center of soul degradation instead of a center of power.

The most vital objection to the theory of the coercionists, that their duty is to stop the child from doing wrong, is that in carrying out their plan they not only stop his doing wrong, but they weaken and often destroy his natural tendency towards "doing." This weakens his character at the center of his power, and makes him negative, uninterested, and listless, instead of positive, interested, and persistently and productively achieving.

"I can form good habits by coercion. If I compel a boy to follow a course that I plan for him to-day, and to-morrow, and next week, and next month, and on through the years of his childhood, I give him the habit of taking that course through life."

No! You merely give him the habit of submitting to your will, instead of developing his own will, and training him to achieve under the direction of his own will the plans he himself makes. Habits that make real character originate in the child himself and develop through his own self-activity.

Conscious subordination of the child soul to any other soul must be degrading. It is the basis of slavery.

"I coerce children because it is my duty to make them submit to me." This is merely thoughtless tyranny, based on wrong old ideals of life and government. When the national ideal was generally accepted that authority originated with the king or other hereditary ruler, it was natural for those in

authority over children to be tyrannical in disciplining children. The discipline of national despotism required submission as the supreme personal virtue. Christ's teaching of democracy was based on the revelation of the value of the individual human soul. For a long time the preachers and teachers, in interpreting Christ's great revelation, restricted it to impressing on each individual the value of his own soul, so that he might devote his life to saving his soul. We are beginning to understand Christ's fundamental principle to be the only true basic element in individual freedom. It is the central and vital distinction between democracy and despotism.

Most men in democratic countries have seen the need of freedom as the basis of development for the individual man soul. An increasing number of men see the need of freedom for the individual woman soul, comparatively few yet see the absolute need of freedom for the individual child soul.

"But to grant the child freedom will lead to anarchy." Freedom—true freedom—is not the cause of anarchy. There is most anarchy where there is least freedom. Anarchy is produced by the struggles of consciously free souls to make their self-constituted rulers let them be really free. All real democrats recognize the wickedness, the destructiveness, the injustice, and the cruelty of national tyranny, especially of despotic tyranny. Parental or teacher tyranny is as despicable and as destructive as any other kind of tyranny. A national tyrant is quite as respectable as a parental tyrant or a teacher

tyrant. A despot is evil and only evil in state or school or home.

“But I can make strong characters by coercion.” A leading educational writer in America accounted for the strength of the character of the English people by the fact that English boys have been so severely punished at school. He was wrong. Dogged endurance is the only virtue whose development may reasonably be attributed to the punishment of boys in school. It may well be doubted whether passive endurance is or can become a virtue. It certainly does not become vital will power. So far as it leads men and women merely to endure, it trains them to endure wrong as much as to endure for right. We should train children to transform most of their conditions, and not to endure them.

Horace Mann answered the men who claimed that punishment made strong characters by saying, “You do not make strong characters by corporal punishment—you make *hard* characters.” He told the story of the blacksmith who, after vainly trying to harden a piece of steel, flung it on the ground, saying: “I cannot harden that steel.” His son, eighteen years of age, said, feelingly: “Lick it, Dad; that will harden it if anything will.”

Moral force requires to have much more than iron in the will.

Self-sacrifice is really the moral element desired by those who believe they can and should develop the child's character by compelling him to do things he does not like to do. But self-sacrifice should never mean the destruction of originative power, or of joy

in achievement, nor does it mean the voluntary direction of our own powers in the accomplishment of things we do not like to do. It should mean the enlightening and broadening of our minds, and the recognition of our relationships to our fellows so clearly that selfishness of the baser sort loses its power, and duty becomes harmonized with desire. Self-sacrifice should enable us to rise above selfishness, but not at the sacrifice of selfhood. It is a blunder to confound selfness with selfishness. The sacrifice of selfhood debases and degrades; the sacrifice of selfishness ennobles. Self-sacrifice ought to mean the power of using selfhood for humanity, and not the loss or weakening of selfhood. If selfhood be lost, all is lost that is of real value in character.

The sacrifice of a child's selfhood in order to submit it to the will of another robs him of power. Strong will, without strong selfhood, is an impossibility. Corporal punishment and all forms of coercion restrict the true development of selfhood, and therefore prevent the true development of selfhood, as well as of self-sacrifice.

If the theory that we can make children become strong characters by beating them were correct, the good children would be handicapped because of their goodness. They would lose the advantages of the beneficent processes of flogging, and would become mere jellyfish when compared with those fortunate boys whose kind and considerate parents and teachers had developed their moral fiber by regularly beating them. This would be grossly unfair to the good children. A just believer in the development of

strength of character by corporal punishment should give all his children the same great advantages of development by beating, and those who are most lacking in force, and who, therefore, under the old ideals were considered the best, should get most flogging. The believers in beating children as an aid in developing strength of character are most unjust to the girls, for even the most brutal floggers of boys in school now admit, in most cases, that girls should not be made to submit to the degradation of corporal punishment. How manifestly unfair it is to allow girls to grow up without strength of character because of the failure of their trainers to beat them systematically! The theory becomes more absurd the more fully it is investigated.

It is quite true that the boy who receives most punishment at school often reaches a higher degree of success in life than any of his schoolfellows, but only a superficial thinker would attribute the success of such boys to the corporal punishment administered to them. The boys who had most originality and independence, and energy and persistence, and achieving force in the old school, were most likely to receive the most beating. The weak, inert, submissive boys, who were lacking in energy and independence, were not likely to break the rules or receive many whippings. The deadest were not beaten at all. It was the native force and independence of the boys that led to success in life, and not the beatings of their parents or teachers.

No! the elements of strong, true character—*independence, originality, energy, enthusiasm, executive*

power, achieving tendency—are not developed by corporal punishment. They are dwarfed by it, and by every form of coercion. Strong character includes clear insight, strong hope, inspiring faith, dauntless courage, correct reasoning, definite decision, and dominant directive will. Corporal punishment cannot develop these elements; it blights them, and prevents their true growth. Coercion never kindled a soul.

You cannot make strong characters by corporal punishment; you may make hard characters, and sullen characters, and resentful characters, and rebellious characters, and negative characters. Even if you could make character stronger by corporal punishment it would be the most cruel, the most dangerous, and the least effective method of doing so.

“I can make a boy submit to me by corporal punishment.”

Possibly this is true, but you should remember that submission may be a great element of weakness in a man's life. Mere submission to you is certainly an evil. We have no right to make children conscious of submission to us as individuals; we should train them to submit to law, not to us. Many children are successfully trained to dislike law because they have been beaten to make them submit to persons whom they could not like, instead of being led to submit to law, which children always love, when they understand it. Children should be trained to submit to law, not to a person; they should reverence law, not a mere individual who represents, or misrepresents, law.

It is not a very valorous achievement in an adult six feet tall to be able to beat a little fellow three feet high into submission, with a stick or a strap. There does not seem to be much to boast about in such an achievement, especially when you reflect that you dwarfed the boy's independence, and self-respect, and achieving tendency, and persistence in executing his own plans, in your cowardly attacks on him, while you might have aided in the development of all these essential elements in character if you had studied him and your own powers sufficiently.

Some good people object to the term "cowardly" in connection with corporal punishment. The word is used in its ordinary meaning. If the child were stronger than you, and were armed as you are with a similar weapon, you would not beat him, but find some other way to secure his co-operation; therefore, the fact that you do beat him, when he is smaller than you, and unarmed, reveals your cowardice, whether you are conscious of it or not. If the child beaters would become conscious of their cowardice, they would stop practicing it, and easily find rational plans for securing a child's co-operation without destroying his power.

Froebel compared a teacher or parent, who beats a child into submission, and then boasts about his triumph, to the boy who tears the wings and legs off a fly, and then boasts that he has made the fly "tame." The comparison holds good, too. The child who is beaten into submission has been made tame by a process that has dwarfed his best powers.

We ought to develop the best powers of children

instead of dwarfing them, by our disciplinary processes. It is easy to secure the most perfect discipline in home and school by providing the means and conditions to keep the child occupied in doing, in doing what he plans himself, and in doing in co-operation with others. This is a much more productive kind of discipline than the old coercive type, and it makes both children and parents much happier.

Yes, it is possible for you to compel the child to submit to you, while he is with you, if he is smaller and weaker than you, by using corporal punishment; but if you do so you dwarf the strongest elements and tendencies of his character, and you accomplish your purpose in the most dangerous, the most cruel, and the least effective way possible.

“I can give a child good habits by corporal punishment.”

You think that if you compel a child to take the same course to-day, and to-morrow, and next day, and next week, and next year, that you are giving him the habit of taking that course. That is an erroneous philosophy. The habits that are thus developed in the child are, the habit of conscious subordination, which is the basis of slavery, and the habit of pretending to be good, which is the basis of hypocrisy. Doing right from the motive of another, and especially under compulsion, does not form the habit of doing right. We form our habits that become controlling throughout our lives by executing our own motives, not the motives of others.

A child will unconsciously adopt the motives of those who treat it considerately and reverently, and

then these motives become its own, and actions resulting from them become habits, if they are practiced long enough. A child may perform actions under compulsion, but it does not adopt motives under compulsion, and therefore cannot really form habits under compulsion.

Corporal punishment is the most cruel, the most dangerous, and the least effective method you could adopt in trying to develop good habits in a child.

“But there are a good many children who have had no other training at home but corporal punishment, so it is the only form of discipline they understand, and therefore we have to punish them to make them obey.”

This reason is often given by teachers who disapprove of corporal punishment, and who do not like to practice it. It should really be a reason for not punishing such children. The idea that a boy who has been beaten at home should, therefore, be beaten at school is fundamentally inhuman. Ordinary sympathy for suffering humanity should prompt teachers to be specially kind and humane in treating such children.

There is no class of children who respond so promptly or so fully to real sympathy with them, not merely *for* them, as those who have been harshly and unsympathetically treated at home. Their gratitude for real sympathy is genuine and transforming.

There are still many people who advocate corporal punishment because Solomon believed it to be necessary. Solomon had seven hundred wives, but those who beat their children because they think Solomon

did so do not practice polygamy because he did so. There is quite as much reason for imitating Solomon in his family economy as in his family discipline. If we are to adopt a system or method of discipline just because it was practiced or recommended by someone else, surely it would be wise to choose a man for our model who was reasonably successful in his own discipline. So far as we have the records, Solomon's family did not turn out well. Considering their great opportunities they were manifest failures. Judged by its results, Solomon's method of child training was very defective. Solomon had not the teachings of Jesus to guide him, and he could not be expected to know as much about the child as we should know.

The world is rapidly improving in the understanding of childhood and in recognition of its rights. No one now defends the harsh methods of disciplining children practiced fifty or even twenty-five years ago. The trouble has been to shake the faith of teachers and parents in the old ideal. The heart of humanity is right, the ideal has been wrong. It was negative and coercive; it must become positive and sympathetic and creative.

Failures in the olden days did not arouse teachers and parents to a realization of the weakness of their method of training. The "bad" boy became worse in most cases under their coercive treatment, but they did not lose faith in the efficiency of the rod. When the "bad" boy became a criminal, his teacher simply said: "I cannot understand his case. It is a mystery. He was in my class when he was a little fellow, and

I whipped him, and whipped him, and whipped him. Oh! I did my duty by him faithfully, but the more I whipped him the worse he became." Yet she did not change her treatment. She knew only one way to train a boy properly, and change him from a wrong course to a right course. He must be stopped from doing wrong; and the one known way of doing this was to punish him when he did wrong. She had profound faith in the rod, notwithstanding the fact that he continued to grow worse. She "did her duty," and "whipped him, and whipped him, and whipped him," because her faith in the rod was so great, and her faith in the child so small, that she dared not think about a better plan. To do so would have been sacrilegious to her. So she did what she supposed was her duty, and helped to make the reformation of the unfortunate boy impossible.

In most cases the parent and teacher did what was believed to be a duty, with regret at first, but because it was their duty, they endured the humiliation of beating the children, and preserved their faith in physical force and fear, utterly oblivious of the fact that they had infinitely higher powers than physical force that should have been used to influence the child, and that he had infinitely higher elements than fear which, if kindled, would have brought him into productive harmony with his fellow men and with God.

What a confirmed skeptic in regard to new ideals an old child beater becomes! He shuts his eyes and placidly looks with pity on a man who is so foolish as to believe that the child may be trained to do

right in any other way than by coercion and corporal punishment. "Oh, yes! it may be possible with some children to practice your fine theories at home, but you cannot do so at school," said a fine old teacher of forty years' experience. "Now, for instance," he proceeded, "boys will come late, and the only way I can stop them is to whip them." "In my city," was the reply, "forty-two years ago, every child, boy or girl, who came late to school was whipped with a rawhide for every case of lateness, but it did not stop the habit of coming late. No child has been whipped in my city for being late for nearly forty-two years, yet there is less lateness now, with nearly seventy thousand pupils, in three months, than forty-two years ago, with four thousand pupils, in a single day." The improvement has been brought about by changing from the negative to the positive ideal; from faith in the rod to faith in the child; from a belief in restriction to a belief in kindling.

Pestalozzi and Froebel in Europe, and Barnard and Mann in America, were the great educational leaders of modern times. They all condemned corporal punishment, because they saw the higher way of guiding young life to right action. This fact alone should lead thoughtful men and women to study the child in order to learn the true way of developing his character power.

There have been three stages in the ideals of educators in regard to child training: coercion, cooperation, creation. When the leaders first realized that coercion was an evil, they tried to make the child co-operative with them by enthusiasm, and kind-

ness, and by inspiring him with high ideals, and making the right interesting and attractive to him. This was vastly better than coercion, but it failed to give the child his highest work in promoting his own development. He was indeed the partner of his teacher, but he carried out his teacher's plans and not his own plans, and this could never fully develop the best in him. Each child has some creative power, and his fullest, richest growth can be attained only by the use of his special creative power. The creative element in the child is his highest power. Men are most like God when they are creative.

It is quite true that a child's powers may be developed to a high degree of perfection by co-operation with a kind, and attractive, and enthusiastic teacher or parent, but they can never reach their best and broadest development, unless the child is creative or self-active.

The creative or self-active child is always radiantly happy, and thus creativity or self-activity secures the perfect unity that should exist between development and discipline. The child has a right to be happy. He has also the right to his fullest, and richest, and most productive growth, physically, intellectually, and morally. He secures both these rights by individual creativity or self-activity. Self-activity is, therefore, the process by which the child secures his most complete development, and by which, at the same time, all the true purposes of discipline are attained in his training.

The time spent in what was called "discipline" by the old training was worse than wasted. It was not

time alone that was wasted ; the child's powers, which are the essential elements of his character, were wasted, too.

Coercion is the lowest ideal in child training, co-operation is a good intermediate ideal, creation is the highest ideal of which humanity has yet become conscious. Coercion is based on fear and physical force, co-operation is based on the teacher's kindness and attractiveness, creation is based on a reverent recognition of the child's selfhood and of its supreme value. Coercion was the natural result of a blind belief in child depravity ; creativity is becoming the highest ideal in child training, because men are gradually gaining a consciousness of the divinity in the child. The old theologians taught that the child was created in the image of God, but they did not really believe it in any vital sense. The child is not wholly divine, but each child has an element of the divine which is called his individuality, or selfhood. The true aim of training is to kindle this selfhood, and to keep it growing consciously towards the higher ideal of divinity. Both the kindling and the growth are prevented by all coercive processes ; both the kindling and the growth are developed by self-activity or creativity.

All forms of coercion are evil. The coercive power of the will of the most charming woman may be as heavy a curse in preventing the kindling and development of true selfhood in the child as even cruel coercion by corporal punishment.

The child should be happy, coercion makes him unhappy ; he should be a doer, coercion makes him a

don'ter; he should be a positive character, coercion makes him a negative character; he should be executive, coercion makes him inert; he should be independent, coercion makes him merely submissive; he should be creative, coercion makes him imitative.

Coercion prevents the development of the child's tendency to do, to do what he plans himself, and to do in co-operation with others, and therefore it is not only a degradation but an anti-moral method of training. Coercion brings tears to childhood, creativity brings joy.

Coercion is always a manifestation of tyranny combined with absolute disrespect for the rights of a child.

CHAPTER V

THE CHILD'S NEED OF FREEDOM

When Gladstone was over seventy, he criticized his early teachers because they were "afraid of freedom." He said their training was restrictive in its influence because he "did not learn to set a due value on the imperishable and inestimable principles of human liberty. The temper which I think prevailed among my teachers was that liberty was regarded with jealousy, and fear could not be wholly dispensed with."

It is nearly a century since Gladstone went to school, but a great many people are still afraid of freedom. A large proportion of the people in civilized countries see with moderate clearness the value of freedom for men, a much smaller number see the value of freedom for women, but comparatively few yet understand the value of freedom for the child. Most teachers and parents are still afraid of liberty, especially for children.

Most child trainers have never learned the difference between liberty and license; between liberty under law and liberty without law. They think that liberty in childhood would lead to anarchy, forgetful of the fact that there has always been most anarchy where there has been least liberty. Solomon said: "The law is light," and Paul spoke of "The perfect

law of liberty." The child naturally feels his need of wisdom, therefore he loves the law of the wise and considerate parent or teacher; the child loves to make his own plans, therefore he loves freedom, and especially freedom under directive law. Every child loves directive law which is kindly revealed. Adult guidance by directive law should be in perfect harmony with the freedom of the child. Unfortunately the old training made law restrictive and coercive, and its administration was usually tyrannical.

No reasonable man proposes that the child should be free from the control of adulthood, but all progressive men who are sufficiently enlightened believe that the control of childhood by adulthood should be directive and co-operative and not coercive.

The child should not be made conscious of subordination to any personality in home or in school. He should be primarily conscious of law, not of the individual that represents or administers the law. There is all the difference possible between wrong and right, between the training that makes the child primarily conscious of the supremacy of an individual, and that which makes him primarily conscious of the supreme value of law. Obedience should mean more than subordination to me, or willing submission to me, or intelligent co-operation with me. It should mean reverent recognition of the value of law, and readiness to be guided by law. Training in such obedience will make respect for human law the basis of a vital respect for divine law. The administration of law under the old training made the child conscious of personal tyranny more than

of the value of law. The new training makes law a beneficent guide in the achievement of the child's plans. The old training led the child to dislike law as an interference with his rights; the new training leads the child to develop his natural love for law into a conscious recognition of its great value as representing the wisdom and experience of the leaders of the past and of the present.

Perfect freedom should be in complete harmony with law. Subordination never truly leads to proper respect for law. Freedom is the only condition that makes the inestimable value of law clearly manifest, and makes love of law a vital element in character.

Freedom for the child means opportunity to execute his own plans when they do not interfere with the rights of others. Such freedom achieves three great results in the development of a child's character. It develops a vital relationship and attitude towards law, it trains him to recognize and respect the rights of others, and it aids in the growth of his selfhood. These are three very important elements in the training of a child, in making him a useful individual, and a good member of the community.

Freedom of choice is an essential element in the development of a child's will. Without the power of choice, will would be of little use to a man. The child should be trained to exercise his power of choice from his earliest years. This exercise will develop his consciousness of his individual taste, and of his own judgment, and these are essential in order that his will may act intelligently in adulthood.

A mother said to her little girl who expressed an

opinion: "Little girls should like or dislike only as their mothers choose for them." This was formerly the attitude of all mothers and still is the attitude of most mothers. It clearly interferes with the development of the very important elements in the child's selfhood, taste, and judgment, and dwarfs her originality and independence throughout her life.

Children should be consulted by their parents in regard to personal matters much more than they usually are. Few children are consulted, or have any freedom of choice in regard to their dress, or their work, or any vital department of their lives. Most people would regard it as quite out of place for children of three, or even of ten, to be allowed to choose in the matter of their own dress. They think the child too young to have any power of wise choice. This is a great mistake. The child should not be turned loose in a store with the right to choose anything he wishes. He should have liberty under law, in this case, as in other departments of his life. The limitations in this case should be expense and general adaptability to conditions and needs. The mother should represent and administer the law in this, as in other cases. She should decide the cost and quality of the material till the child is older, and the age at which the child may be trusted to choose even in regard to these matters is much earlier under wise and respectful training than is generally believed. But, when a mother decides that her little girl is to have a new hair ribbon, she should let the child see several ribbons of equal value, but different colors, and allow her to have the joy of free choice

as to the color she has to wear. To the child the joy of free choice, and the happiness in wearing a ribbon, or a dress that pleases her, is of much more importance than any question of harmony of color can be. The parent should take cognizance of the color harmonies in making her selection of ribbons from which her little daughter is to make her free choice. Gradually the child should be allowed to choose her dresses, her shoes, her toys, her special teacup, and all the articles for her personal use. Her parents should at first decide the price and limit her choice to those that are within that amount, but this gives ample range for the exercise of the child's free choice, and this is of much greater importance than it seems at first thought, in conducing to the child's happiness and to her development.

Many boys are made needlessly unhappy by being compelled to wear caps or coats purchased by their parents, when they would have been perfectly happy to wear other garments of equally good quality and of exactly the same cost which suited their taste. To have allowed them to choose would not have added anything to the cost of the garments, but it would have added much to the happiness of the boys, and would have developed their self-respect, and promoted their independent power of choice. It would have helped, too, to establish a higher kind of relationship between the boys and their parents.

Adulthood has been persistently blind and deaf to the fact that the child has a viewpoint of his own, and that his viewpoint should be essentially different from the viewpoint of adulthood. Only two of the

great educators have pleaded for a reverent consideration for the child's point of view, and for a just recognition of his rights as an individual. They are Froebel and Dickens. The child's rights, and especially the important right to have a viewpoint of his own, are sure to be recognized when adulthood gains a true view of the value of the selfhood of each child.

There is no surer or quicker way of dwarfing a child than by forcing him to adopt the views and plans of adulthood. The boy should not see life as his parents see it. He should not understand things as his father understands them. He should not be held responsible for a man's thoughts or for a man's actions. Much of the evil of the old training in principle and in practice resulted from failure to recognize the rights and the views of the child as worthy of consideration. Training has new standards as soon as we become conscious of the value of the child soul, and clearly understand the importance of developing the three fundamental elements of the child's character so that they may be the dominant elements in his character at maturity.

The child should, under directive law, which he always rejoices to follow, be free in his own work, and in his own play. The child naturally loves to work, notwithstanding the unjust statements that have been made about him by cynical adulthood that has not studied him or judged him by fair standards. A common misconception regarding children is that they do not like to work.

"Oh, yes!" the cynic says, "a boy will play all day without getting tired, but set him to work and

he will be tired in an hour." This is most unfair to the boy. Drive him to his play as he has been driven to his work, without any right to choose his play, and he will dislike play as, too often, he has been made to dislike work. Wake him up early in the morning and compel him to play before breakfast, then hurry him off to play as you direct till dinner, and after an hour's rest start him again to play at the same game till supper, and keep him day after day at the same game, as he has been kept day after day at the same work which you have always chosen for him, and he will soon hate play as much as he has been made to hate work. Even if you mercifully changed his game a few times each day, but still continued to compel him to play, without freedom of choice, he would soon tire of playing. It is not merely because it is play that a child loves to play, or because it is work that the child loses interest in work. He likes play partly because play is the child's true work, by which he develops every tendency and power which he will need in order to achieve full success in later years, and chiefly because in his play he is usually free from the interference of meddling adulthood.

Every boy loves work. It is a vastly different statement to say that he loves work that someone else has planned for him, especially work planned by an adult and to which he is driven by an adult. He will work joyously all day at things he plans to do himself. He has not only the natural tendency to do things, but to do what he plans himself. His selfhood, the chief element of his life, is developed and revealed to his adult friends and to himself by

trying to achieve his own plans and not those made for him by others, and so he would be very badly made naturally if he liked to work in carrying out plans made by others, as well as he liked to work at plans he makes himself. His best growth comes from free work under laws to guide him in his work, and therefore he prefers to work independently rather than under compulsion. Unfortunately most parents and teachers make laws to drive him to work instead of laws to guide him at work. This is one of the most fatal mistakes of the old training. The child does not require to be driven to work, he loves it naturally. What he most needs is partnership in his work, to provide the right materials, to reveal directive laws as he is ready for them, and to show real appreciation of his efforts.

“Oh! I grant that he will work all day if you let him do as he likes, but he will not stick to one thing,” replies the defender of old coercive ideals. Why should he stick to the same work all day? Persistence is not the most important element of power to be developed during his childhood. He is not working then to learn persistence. He is working to gain a consciousness of his transforming powers, although he is not conscious yet of the great value of his work in the development of his character. He is in a great, new, wonderful world, with which he has to become acquainted. He has to learn its conditions and its laws, and especially his power to transform conditions in harmony with laws and in accordance with his own plans. If he works at fifty different things each day, he is getting on better than

if he had worked at only forty-nine. He "sticks to a thing" so long as it is interesting to him, and it ceases to be interesting to him when he has gained from it the new power and the new vision which he is capable of acquiring to-day. To-morrow or some other day he will return to the same kind of work, when he is ready for a deeper or a higher lesson.

The child should never be restricted in his materials for work. He does not require expensive materials. If he lives in the country, he will be able to find for himself nearly all the materials he uses. If he lives in the city, he should be supplied with cheap materials, adapted to his stage of development, which are not dangerous, and by the use of which he will cause little trouble to anyone else. The essentials are plenty of material and freedom to use it in carrying out his own plans. His Creator gave him the tendency to work, so that he might develop his natural tendency to do things; and to do what he plans himself. If he is free to "do what he pleases," and has companions to work with, then he is receiving his best moral training because he is developing his three great fundamental elements of character: doing, doing what he plans himself, and doing in co-operation with others.

According to the old training the child was wasting his time when he was "doing what he pleased," and so well-meaning parents who had time devoted their lives to their little ones, and exhausted their ingenuity in planning work for them that they might be developed properly. Such devotion is admirable in its spirit, but the planning of the child's work is

destructive of the child's best powers. It robs work of interest, and prevents the development of the child's originality and independence, and achieving tendency. Working at what pleases him is the child's quickest and surest way to develop the elements of character that will make his life of greatest value in adulthood; and the parents who remain with him all day to choose "profitable work" for him, and "to keep him at things till he finishes them," are his worst enemies, however good their intentions may be.

A student of childhood was consulted by an anxious mother. She said: "I have a boy three years old. I was a teacher for eleven years, so I know all about training children. I have only one child, and I am anxious to make him the best possible man. I decided to give up all my time to him, and I have never left him alone. I have never allowed him to play with other children lest he might learn evil from them. I get him all the toys that I think he should like, and, in fact, I do everything possible for him. I plan his work for him, and I make him do it, and yet he is the worst boy I have ever known. I cannot comprehend his case. It is truly marvelous. I wish I knew where he got his wickedness. What would you advise me to do?"

The heartless child student calmly suggested that the mother should die, if she were fully prepared, as the surest way of giving the unfortunate boy a chance to become a happy and prosperous child, enjoying a real childhood, free from the presumptuous interference of his meddling mother.

Free growth is the only perfect growth. That tree

with the angles in its trunk was forced to turn from the perpendicular by the trunk of another tree that fell above it when it was a sapling. When it grew horizontally beyond the interfering tree, it turned towards the sky again, but it can never become so grand a tree as it would have been if it had been free to grow upward always. It is permanently dwarfed. That tree that grew near the wall is one sided and unbalanced because it was never free to grow in all directions. There are thousands of dwarfed and crooked characters because of adult interference and of lack of liberty.

The child's free growth is his only true growth. Freedom does not mean entire independence from his parents. It means freedom to do his own work in his own department of life. It means that he should have a life of his own in which he is the leader. It means that the most blessed and most productive partnership in the world should be the partnership between parents and their children. It should be a just partnership. The father should have a life department in which he is the leader, and the boy should have a life department in which he is the leader. The boy should be his father's partner in the department of his father, and the father should be his boy's partner in the boy's department. The child must have a real and a free childhood in order to develop the great central elements of his power and character. He must have the opportunity to keep doing things, and doing things he plans himself. If he has these privileges he will continue to love work as much as he loves play. Adult interference

is pretty certain to rob both play and work of the joyous interest that springs from freedom of choice. Provide the proper materials for your child's work, and rejoice when he works in carrying out a variety of plans each day. Each new plan reveals a new power to him, confirms his transforming habit, and develops his achieving tendency. Persistence will grow gradually, if he continues to transform and achieve.

A mother lamented the fact that her daughter of fourteen would not persist in finishing one thing before she began another. "She really seemed determined to succeed this year," said her mother. "She confided to me that she had decided to write a history of the United States during the holidays, and that she wished to keep the secret from her father till she had finished it. I got her several histories from the library and she read them through. She wrote enthusiastically for about three weeks, but then she suddenly gave it all up, and took no further interest in the work. I am quite discouraged about her."

There is no reason for discouragement in such a case. The only danger is that the mother usually reveals her discouragement and lack of faith to the daughter and tries to compel her to finish her work after she has lost interest. This may be a great blight to the child; but the fact that she gave up her plan before finishing it is quite natural. Would any reasonable mother expect her girl of fourteen to produce a good history of the United States? Surely not! Was the time wasted that was occupied in study and in writing? Assuredly not! The reading of

several books with a definite purpose, and the earnest effort continued enthusiastically for three weeks to think and express her thoughts in writing, were both very profitable and productive experiences. When she is forty the young historian may write a history, which she might never have had the tendency to write, but for the apperceptive centers developed by the weeks of joyous enthusiasm during her early adolescence. The wise trainer knows that the boy or girl during the adolescent period should have as many good enthusiasms as possible; the more the better. There is no other period when enthusiasms should be so strong, or when they become so strongly rooted as elements of character. There is no other period when young people need sympathy so much from parenthood, or when lack of sympathy blights their true growth so completely. The parent and teacher should develop the power of sympathizing with the plans of the child during his adolescence, and their sympathy should show no sign of weakening even though the child's plans may change very frequently.

The freedom of the child is not a principle to be afraid of, but one that should be studied. It will bring blessing to the parents and teachers as well as to the child, when it is properly understood. No man is fully free himself, if he wishes to dominate another person, even his own child. If he had a true and clear conception of freedom, he could not be a tyrant. Men and women can never be really free till childhood becomes free. The old training wrought into the lives of the children apperceptive centers of

tyranny, which prevented the full development of the highest ideals of freedom in their minds at maturity. The practice of tyranny develops ideals of tyranny, and they interfere with the growth of true ideals of liberty.

Freedom for the child should mean freedom from abuse, freedom from coercion, freedom to work out his own plans in his own life department.

All children whose parents are considerate and respectful partners of their children in their children's own department of work are ever ready to help their parents as co-operative partners in doing the necessary work in the home, or in the garden, or on the farm.

Many children are chilled by lack of appreciation, or by the discouraging remarks made by their parents in regard to their attempts at co-operation with them. The little girl may, while trying to render loving service, be a hindrance instead of a help to her mother, but mother should never say or do anything to check the tendency to render co-operative service. To say, even in the kindest way, "Oh! dear, you are in mamma's way," when a little girl is trying to help, robs the child of the joy of work, and the joy of working with mother, and stops the development of the three great central elements of character power. All little girls love to work with their mothers when they are three years of age; most of them have lost the tendency when they are old enough to have power to be of real service. This fact alone should shake the faith of those who still believe in the old training.

A father who values a good cabbage more than a good boy will be likely to chide his little son if he accidentally cuts off a cabbage with his little hoe, when working with his father in the garden. It is quite unnecessary to say, "See what you have done," as some thoughtless parents say. He knows what he has done. It is worse than useless to say, "I hope you are sorry." Of course he is sorry. "Never mind, old chap, you did not mean to cut it," will make him more careful than the severest punishment or the most kindly counsel to "take more care" could do, and it will not break the sympathetic spirit of co-operation with his father.

How unfortunate a boy is whose mother always grips him tightly by the arm when he is crossing the street for fear he will be hurt, or when he is in a crowd lest he may be lost! When very young, he naturally puts his hand in mother's hand when he is in new conditions, in order to feel secure, but he soon reaches a more self-reliant stage. Beyond this period the mother who forcibly holds him robs him of power to recognize new conditions quickly and independently, and to act promptly and wisely under the changed conditions. Freedom is essential in order that self-reliance may be developed. A boy whose mother's grip holds him by the arm till he is eight years of age can never overcome the evil effects of her interference with his freedom. She has permanently robbed him of a part of his executive power. His independence, his alertness, his promptness to act, even his physical movements have been weakened. You may easily distinguish him in man-

hood from the man who was more free from restraint in childhood by the way he walks.

The old training theoretically believed that the child was created in the image of God, but practically believed that he was totally bad, and therefore it logically believed that freedom was the worst possible condition for a child. To prevent his freedom was regarded as a religious duty. Dickens ridiculed this awful ideal in his description of Mrs. Pipchin. He never showed greater genius than when he called her a "child queller." This term perfectly reveals the character of those who inconsiderately rob children of their freedom. It has a new meaning since men began to reverence the selfhood of the child, and to understand the value of his achieving tendency, and the need of its development. The term "child queller" reveals adulthood as daring to stand between the child and God, as interfering with his right to grow, as dwarfing him instead of developing him. It would be well if every adult had somewhere in large type the question, "Am I a child queller?" so that he might see it as he is retiring. Each of us should ask himself on retiring every night: Have I been a "child queller" to-day? Have I to-day blighted any young life by failing to provide true conditions for its freedom?

It is hard to get the Pipchinny element out of our natures. Mrs. Pipchin's system of training was based on a very simple philosophy. "The secret of her management of children was to give them everything they didn't like, and nothing that they did." She squarely interfered with their freedom by pre-

venting their doing what they liked to do, and by forcing them to do what they did not like to do. Both positively and negatively she robbed the children of their freedom. She ridiculed, as many Pipchinny parents and teachers still do, the right of a child to have any freedom of choice. "Hoity-toity! If she don't like it, Mr. Dombey, she must be taught to lump it." This was one of the favorite maxims of the old child trainers, and there are many trainers still who would be ashamed to admit their faith in Mrs. Pipchin's philosophy who, nevertheless, are quite as inconsiderate in their practical treatment of children as she was.

Pipchinny trainers in homes or schools are never liked by children, although not many of the children are as frank as Paul Dombey was in expressing opinions about them.

"Berry's very fond of you, ain't she?" Paul once asked Mrs. Pipchin, when they were sitting by the fire with the cat.

"Yes," said Mrs. Pipchin.

"Why?" asked Paul.

"Why?" returned the discontented old lady. "How can you ask such things, sir? Why are you fond of your sister Florence?"

"Because she's very good," said Paul. "There's nobody like Florence."

"Well," retorted Mrs. Pipchin shortly, "and there's nobody like me, I suppose."

"Ain't there really, though?" asked Paul, leaning forward in his chair and looking at her very hard.

"No!" said the old lady.

“I am glad of that,” observed Paul, rubbing his hands thoughtfully. “That’s a very good thing.”

It is a very good thing indeed that there are fewer Pipchins than formerly, and that the destruction of power and of character by child quelling is gradually becoming clear to parents and teachers.

CHAPTER VI

THE "BAD" BOY

"But I must punish the 'bad' boys in my class."

Not if you have studied boys with sufficient care, or if you have ever studied your own powers that are higher and infinitely more effective than mere physical punishing power. You are a poor type of teacher or parent if you believe that to beat a boy with a rod or a strap is the best way to rekindle the image of the Divine in him. If you believe this, the progress of civilization and the revelations of Jesus have had little influence in deciding your views concerning the child. They may have influenced you externally, but they have made little real change in the vital part of your character. The greatest revelations of Jesus are the value of the individual soul, the selfhood of the individual, and the responsibility of each individual for the best use of his selfhood.

Poor, unfortunate little "bad" boy! He has in nearly every case been beaten, and beaten, and beaten already, without permanent good to his character, generally with much evil effect. Ordinary common sense and considerate humanity would suggest a change in treatment for his case. He is what is called "bad" because he is negative. All the evil in the lives of boys or men results from the failure to develop corresponding good positives in their char-

acter. He is too negative already. Punishment appeals only to his negative nature. It is, therefore, essentially and fundamentally wrong to punish him. Study the positive elements in his character, and learn how to rekindle them.

"But I have warned him over and over again to stop his wrongdoing, and I told him that if he did it again I would whip him; what else can I do but punish him?"

Your question is a humiliating confession of incapacity for the grand work of training a child. Your ideal is degrading. "To stop doing wrong," is a low ideal of your high duty. It is merely negative, and good ideals in regard to child training deal with the positive elements of his character. You assume, moreover, that there is but one way to rekindle the child's soulhood, and that way is to punish him. The narrowness of your vision, and the crudeness and ineffectiveness of your process of developing character, are appalling. You have merely warned him to "stop." You have been an agent of evil interfering with the development of his achieving tendencies—the elements of his nature that are of greatest value in his character, and of strongest power in securing his most perfect development. You have both warped and dwarfed him. Be just to the boy and treat him decently. Try positive treatment, and not negative.

"Oh! but I have talked to him and tried very kindly to show him that he was wrong, and to point out the bad effect of his wrongdoing."

Talking is a very ineffectual process in reforming

a boy. Some boys would prefer the punishment of your whipping rather than the punishment of your talking. Most of the child trainers in the home and the school do what you say you have done. They talk about the wrong and not about the right. They deal with negatives, not with positives, and they generally talk to a boy in a tone that chills his very soul.

It is possible that talking to a boy who has not already lost faith in adulthood may help him to a better course of action. A sympathetic adult who has reverent consideration for the child and his views of life should be able to enlighten his mind by new ideals, and stir into activity higher desires and truer positive emotions. But the disciplinary talking of adulthood is usually depressing instead of stimulating, and it generally brings shadow instead of light to the child. It consists of complaining, and scolding, and threatening, mingled with a formal moralizing from the adult viewpoint, that is often the most distressing and dangerous of its evils. The very tones of the voice of the ordinary disciplinary talker close the gates of the child's mind and of his emotional nature.

It is a mistake to call a boy "bad." By doing so you define the ideal of badness as an element in his life. It is always an error to make a child conscious of negative ideals as elements in his own life. There is a wide difference between an intellectual conception of a negative ideal and a personal conception of the same negative ideal in his own character. A parent, for instance, should give the child an intel-

lectual understanding of the meaning of lying, and an emotional hatred of the baseness of lying, but he should avoid developing a consciousness of the fact that the child himself is untruthful. Joy in the truthfulness, and honesty, and bravery, and honor of a child will be infinitely more developing to him than sorrow for his untruthfulness, and dishonesty, and cowardice, and lack of honor can possibly be. Appreciation of his high qualities stimulates the right action by which high qualities are developed, and good habits are formed. Condemnation of his faults is depressing, and makes him conscious of the evil and not the good in his life.

Whatever our opinion may be in regard to the power of suggestion that one mind may exercise over another mind, there can be but one opinion regarding the potency of the influence of a man's own mind in transforming his own character. By thinking vicious thoughts a man becomes vicious, by thinking good thoughts a man becomes good, so far as thinking molds character. This is especially true of a child. If a child has been told by his parents and teachers that he is deceitful until he believes himself to be deceitful, he thinks of himself as deceitful, and his own thinking weaves deceitfulness into the very fiber of his being. If, on the other hand, he has been credited with his truthfulness, when he is truthful, and, if his parents have shown appreciative happiness because of his truthfulness, then he will gradually grow to recognize the value of truthfulness, and to think of the joy of being true, and of the element of trueness in his life; and the recognition of his trueness

will strengthen and develop this great element in his character. This is true of all other good elements.

Most parents and teachers degrade the child by making him conscious of his weaknesses and meannesses, and in this way prevent his becoming conscious of the real strength and nobility of his character. One of the greatest crimes against a child is to fail to develop a consciousness of the good, and true, and strong, and positive elements in his character. The one greater crime against the child is to develop, as most child trainers still do, a consciousness of the bad, and untrue, and weak elements of his character. "All evil springs from unused good," say the philosophers from the time of Plato. The good in character consists of the positive elements; the bad originates in negativity. One of the saddest sights in the world is a child or a man with a negative soul; a child or a man whose parents and trainers have robbed him of his positivity and made him conscious of his badness instead of his goodness.

A child who has been made conscious of his badness becomes either hopeless and indifferent, or he uses his natural force in doing evil instead of good, and thus his parents help to make him what they call "a bad boy," and then they generally audaciously attribute to the Creator the discredit that manifestly belongs to themselves.

There is no child who does not manifest many admirable traits of character every day to the parents and teachers who are on the alert to recognize them and appreciate them. The child does not need extravagant praise, but he is always kindled and

strengthened by sympathetic appreciation. His truest friend is the one who makes him conscious of the best elements of his character. We necessarily develop the bad or negative elements in him by concentrating his attention on them; we cannot fail to develop the good or positive elements in him by revealing them to him and showing our appreciation of them in a considerably sympathetic way—not patronizingly.

The so-called "bad boy" is a great machine out of order; a musical instrument out of tune. The supreme duty of his trainer is to find out why he is out of order or out of tune. The expert machinist or tuner examines the machine or instrument, and discovers the cause of the imperfection that produces weakness or lack of harmony, and then remedies the defect. The true child trainer studies the child's history and environment, and the conditions that have influenced him, and provides in some way the stimulus to kindle the dormant elements of positive power that are necessary to give his character its true balance and tone. There is no child machine that is hopelessly out of order. There is no child that will not co-operate with you in restoring order and sweetness to his own life if you know how to study him and how to kindle him. Do not simply beat him. It would be nearly as wise, and much less cruel, to beat machines or musical instruments to restore them to operative power and harmony.

The "bad" boy has really self-adjusting power, if you will help him to get it in operation by providing for him conditions of interesting productivity so that

the positive elements in his nature may be developed by their own self-activity. Study him and set him to work in carrying out his own plans—not yours—and he will soon be productive instead of destructive; he will soon be producing harmony instead of discord.

How should a parent or teacher start to find out why a boy is “bad”? He should first decide to which class of bad boys he belongs. All “bad boys” may be divided into two classes: Those who have lost the achieving tendency, and those who still retain the achieving tendency, but use their powers to do wrong instead of right things. The symptoms of the two character diseases are very different, so that the child trainer, the character reformer, the physician of the diseased moral nature, should make no mistake in his first classification of the boy he has to treat. He should be able to distinguish easily between the “bad boy” who is inert, and the “bad boy” who is executive; the one who is “bad” because of what he does not do, and the one who is “bad” because of what he does do.

The boy who plans and achieves wrong things is generally regarded as the worst type of “bad boy.” The more wrong things he plans and achieves the worse his reputation becomes. The fact is, that his case is much more simple and much more hopeful than the case of the dead boy who used to receive the prizes for goodness. Unwise parents usually warn their boys not to associate with the achieving “bad boy,” and recommend the passive boy as a safe companion.

The achieving "bad boy" has retained his three fundamental elements of character: the tendencies to do, to do what he plans, and to do in co-operation with his fellows. He has been planning and doing wrong things because they have for the time being been most interesting to him. Parents and teachers have often given wrong things a special and peculiar interest by unwisely directing his attention specifically to them by formal prohibition of the wrong, instead of interesting presentation of the corresponding right. The prohibited pleasure has an intensified interest for the undeveloped mind of the child.

The achieving "bad boy" is perfectly satisfactory in the operative department of his life, yet this is the very department with which the old training directly, and energetically, and coercively, and persistently interfered. It is right to plan, and to do, and to do in co-operation with others, as the achieving "bad boy" does. His doing is regarded as wrong because his motive is wrong. All that his trainer should do, therefore, is to get his center of interest changed. This is a simple matter to those who recognize reverently the right of the child to have interests of his own, and who have studied his interests carefully and thoroughly so as to know how to relate him naturally to the conditions and opportunities for independent self-activity which will be more interesting to him than the wrong opportunities that had been engaging his attention. The old training aimed deliberately with most destructive effect to stop the *doing* of the "bad boy," instead of merely securing a change in his interest center. If it tried at all to

change the child's interest center it usually made two inexcusable mistakes: It tried to change the interest center by coercive commands or coercive actions, and it tried to substitute a new interest of adulthood and not of childhood.

The laws for the reformation of the achieving "bad" boy are:

Be sure not to do anything to check the development of his achieving tendency.

Secure a change in his center of interest.

Remember that he has a right to a child's interest, and that he should not necessarily be interested in what interests adulthood.

Secure his change of interest, if possible, without making him conscious of interference with his plans. It is rarely necessary to be abrupt in effecting the desired change.

Secure the desired change of interest by providing more opportunities for self-activity—for planning and doing.

Do not try to change the child's interest center by coercive command or coercive action.

The boy who is "bad" because of passivity is more difficult to restore to a normal condition. His natural and true condition is one of activity, but he has been made inactive by wrong training. He was not strong enough to resist the coercive restraints of misguided trainers, and he has given up a hopeless struggle with physically bigger and stronger men and women who were utterly disrespectful to his most sacred rights of liberty under law, and of opportunity to respond freely and fully to his three great tendencies. His

moral propulsiveness has become torpid. He needs to be rekindled, and to have his executive and operative and self-active powers started to work again. He needs to be studied more carefully and to be stimulated more persistently than the "bad boy" who has preserved his achieving and planning tendencies.

Whatever the type of the "bad" boy may be, the way to restore him to "goodness" is to get him into harmony with life, and with his environment; to lead him to become interested in the accomplishment of good purposes suitable for his age, and for his development; and to give him ample opportunity for the exercise of the three fundamental tendencies of his nature: to do, to do what he plans himself, and to do in co-operation with others.

A boy may be "bad" from four general causes: bad heredity, bad training, bad environment, or wrong physical condition; so the good trainer learns all he can about the boy's heredity, his training, his environment, and his physical condition. The first cannot be changed, but the other three may be improved.

Many unfortunate children are abused by their parents for exhibiting traits of character which they inherited from their parents themselves, or which have developed in them as the direct result of imperfect brain and general neurological conditions inherited from their parents.

The condition of a child's general nervous system has a direct influence on his temper. It is most unreasonable to expect well-balanced conduct from a

child who has a badly balanced body. The physical development and condition of a boy has a very marked influence on his character and behavior.

The irritable child who is easily made angry, and who has so little control over his temper, is generally irritable because his brain is imperfect and his nervous system defective. Often, especially in cities, his brain and nervous system are weak or slightly diseased through imperfect nutrition.

Thousands of children are "bad" because of imperfect nutrition. This subject needs the attention of doctors, teachers, and mothers. Many children are insufficiently nourished for various reasons; and the higher departments of a child's power are most dependent on proper nutrition.

A child may be imperfectly nourished because he gets the wrong kinds of food, or badly cooked food, or insufficient food, or too much food, or food at wrong times; or because his digestive and assimilative systems are not in good working order. To understand the reasons for failure in nutrition and to remedy them will require much careful study on the part of physicians, and mothers, and teachers.

Dr. Warner of London examined more than a hundred thousand children, and wrote several books to describe the external manifestations of imperfect conditions of the brain and nervous system of a child. He says there are only two ways in which these wrong conditions may be improved: by good food and by physical exercise, especially play.

Proper food and play and work are the agencies used in modern sanatoria to cure tuberculosis, the

play and work to be carried on in the open. Nutrition and exercise are the only ways yet known to overcome weakness in the human organism.

The true way for intelligent people to act in training children is to give them from the first the right food and the proper opportunities for exercise, chiefly play in the open, so that their neurological systems will not require to be treated, but will grow strong and perfectly balanced. Not one mother in a thousand has yet been so well trained that she knows what kinds of food are of special value in building up a child's nervous system, or in restoring an abnormal nervous system to its normal condition.

Parents and teachers themselves are affected in their temper and in every executive element of their nature by the food they eat, by its cooking, and by the way in which they eat it. So are they in their social and religious thought, and feeling, and enthusiasm. The body, brain, and nervous system of a child are growing rapidly, and their perfect or imperfect development depends largely on the food he eats. Imperfect nutrition develops imperfect conditions, and these imperfect conditions naturally influence the child's conduct.

The boy who used to be regarded as "a bad boy" because he was dull, and who was most inconsiderately told that he was "stupid," and who was often cruelly beaten because he could not learn his lessons, was sometimes dull because of his heredity, but much more frequently because of physical conditions, which depended partly on his heredity and largely on the quality, the quantity, and the cooking of his food.

A great many weaknesses and imperfections in the physical condition of a child at birth may be overcome or improved by appropriate food properly cooked; and by free play, swimming, rowing, and other kinds of exercise in the open air. A boy's clearness and strength of mind may be improved by his own energetic physical exercise on the playground much more easily and more successfully than by the energetic physical exercise of his teacher in the schoolroom by beating the unfortunate boy after he has been contemptuously reproved, and meanly scolded for his dullness.

The dull boy is often slow to grasp ideas and understand relationships because he cannot see clearly or hear definitely, or because his brain is affected by catarrhal conditions, or adenoids, or by actual brain starvation from lack of sufficient food of the kind required to sustain and develop his brain and nervous system. His teacher should give him considerate sympathy and encouragement, and his mother should be trained to give him proper food. His teacher should carefully avoid overworking him at school. Work beyond the fatigue point is most exhausting, and prevents necessary recuperation of the brain. This is true even of the well-developed and well-nourished brain. It is much more true of the imperfectly developed and incompletely nourished brain. The energetic and enthusiastic teacher who used to urge his tired pupils to prolonged and vigorous efforts in concentration, or in any other departments of study, often contributed to their slowness of mental action, and to the arrest of their physical

development and the loss of their power. The teacher should carefully study each child to discover the cause of his dullness before deciding on the proper treatment. He should consult the parents, and if necessary recommend an examination by a physician, but he should never regard dullness as an evidence of "badness."

The boy who has been called "bad" because he was listless was sometimes listless because of heredity, or because of the persistent checking or interference of his parents or other meddlesome adults who destroyed his natural achieving tendency. He was often listless from physical causes. His heart may have been weak or his liver out of order. Indeed, at a certain stage of his life, energetic effort may weaken his heart action throughout his life. Listlessness should never be regarded as "badness."

One of the most exasperating types of "badness" is sulkiness. A common method of dealing with a sulky boy has been "to shake it out of him." The shaking may have done a little good sometimes by stirring a torpid liver to action, but it was a very mean, and cruel, and ineffective way to stir a torpid liver. The shaking was given to relieve the over-pressure on the teacher's temper instead of improving the action of the pupil's liver. The boy required medical treatment, or exercise, or considerate sympathy to change his attitude to his environment or his conditions—but never shaking or any other form of coercive treatment. There are times when a reasonable teacher avoids every possibility of a conflict of views between himself and some of his boys,

because he recognizes the fact that they are "out of sorts." A wise and considerate teacher recognizes sulkiness and bad temper as manifestations of wrong physical and mental conditions, practically as mild forms of temporary insanity.

The old practice in asylums was to beat the unfortunate patients to reduce their insane manifestations to a negative condition. It was unwise to assume that a negative condition indicated improvement, when it merely indicated fear or sullen resentment. Christian civilization is now shocked at such a brutal manner of treating poor unfortunates, who most of all require kindly sympathy and careful study to discover their unbalancing causes, and rational treatment for the removal of these causes.

Those who used to beat the insane in order to make them sane were Christian philanthropists who were honestly trying to do their best for the insane. It was a fearful best. Their honesty did not justify their ignorance.

There are still a good many so-called Christians who are ignorantly honest, and who vigorously shake or beat what they call "bad" boys who are temporarily unbalanced, and who manifest their condition by bad temper or sulkiness. The honesty of such parents or teachers does not justify their lack of knowledge, their lack of decent consideration for the child, or their lack of ordinary common sense. Christian civilization now punishes the adults who ignorantly punish temporarily unbalanced children. The most dreadful punishment that could be inflicted on a sensitive teacher would be to reveal to him the fact

now well established that the boys he used to whip were nearly all mentally abnormal.

The "bad" boys need constitutional treatment, and happy conditions, and genuine sympathy, and encouragement, and recognition of effort and of achievement, and opportunity for self-activity in work of their own choosing, and opportunities for leadership in sports or in any other interesting department of a normal boy's life. They do not need coercive treatment of any kind. This merely subdues them temporarily to superficial passivity. All evil springs from misused good. Wise trainers guide all boys and girls to use their good in ways of their own deepest interests to transform those who are already "bad," and to prevent others from becoming "bad."

"Cheerfulness and contentment must be kept up," said the merciless tyrant Squeers, as he brandished his rawhide. "Mobbs, come here." A remarkably stupid way to make a boy cheerful and contented, was the plan of Squeers. Equally stupid is the plan of shaking a boy to make him cheerful, and contented, and submissive, when he is sulky. It is a great pity that those who still shake or beat sulky boys to make them cheerful and submissive, and the philosophers of cruelty who advocate such a course, do not realize that they are humble followers of the archtyrant Squeers. Squeersism in its most ridiculous form still exists.

"Come here, sir, and I'll teach you how to laugh," said a Squeersite, as he took up his strap and pointed to a little boy whom he had caught smiling instead of studying. The smiling boy in his opinion, was bad,

and had to be made good. His method of teaching a boy to laugh was defective, but he was quite as rational as the other Squeersites who shake or whip boys to make them submissive.

Coercion may apparently, to a partial extent and for a temporary period, seem to produce the desired effect—but only seem—whether you shake or beat a sulky boy to make him cheerful and contented; an unhappy boy to make him happy; a melancholy boy to make him jolly; an angry boy to make his temper calm and sweet; an impure boy to make him pure; a deceitful boy to make him truthful; a cruel boy to make him kind; an indolent boy to arouse him; a sensitive boy to harden him; a dull boy to make him bright; a wild boy to tame him; a disobedient boy to make him obedient; or a boy who is afraid of the dark to make him brave; but in every case coercion is the harshest, the meanest, and the least effective way of accomplishing the desired result.

The general, fundamental truth is, that a large proportion of the cases that under the old training were classed as “badness” are by the new training traced to physical causes over which the child has no control, and for which he cannot justly be held responsible. The new training teaches that to beat him or to punish him in any way for such conditions is thoughtless, unjust, and cruel. The old training punished a boy because he was already suffering from imperfect physical conditions; the new training tries to discover the causes of his manifestations of “badness,” and strives to remove the disturbing conditions or to improve them. The old training in the most

unjust and cruel way dealt with effects; the new training in a humane and intelligent way deals with causes. Teachers will some day have to study the physical life of a child, and the processes and conditions of his physical development before the state will authorize them to undertake the high responsibility of training children.

Most of the children who are called "bad" have had the "badness" of their heredity and of their physical condition increased by bad training. They have usually been made negative instead of positive by coercion in some of its varied forms, and in most cases they have been made deceitful, because they had to be deceitful in self-defense. All coerced races become deceitful, so do coerced children. The higher the intelligence of the race or of the child, the more perfect will be the deceitfulness under coercion.

What a hard and discouraging place the world must seem to most children who are under the direct control of ordinary adulthood during all their waking hours! How fortunate the neglected children are in some respects! How unhappy a child must inevitably become who constantly finds his plans interfered with by some meddling person—generally persons—older than himself! What a sad wreck he becomes, when he is compelled to be deceitful and hypocritical! How pathetic a sight he becomes, when at length he surrenders to his discouraging and insurmountable conditions, and sinks into apathetic passivity!

In the strange new world in which he finds himself, the child has a right to live out his three central

natural tendencies: to do things, to do things he plans himself, and to do things in unity with his fellows. He has a right to expect consideration and sympathy from his parents in carrying out his plans. He has a right to expect intelligent co-operation from them, as providers of the necessary conditions and materials suitable to his stage of development. He has a right to expect and to receive their appreciation of his efforts. What a grand, beautiful, and interesting world it continues to be when he enjoys these simple and reasonable conditions to which he is so justly entitled! How happy, and co-operatively obedient, and progressively constructive and achieving he is under such conditions! How absolutely certain it is that he should become "bad" in the ways that he should have been good, when every condition of his true growth is reversed, when every essential positive element in his nature has been made negative by the coercive interference of adults! This is life's greatest tragedy.

Many an energetic boy has spent a happy day in carrying out a plan of his own by constructing a wigwam, or a fort, or a castle, or a railroad, or some other structure dear to his imaginative life, only to see it destroyed with manifestations of anger by an inconsiderate and tyrannical father on his return from work. Because the boy's work in some way interferes with his father's plans or wishes he contemptuously destroys it. It may be that the boy built his structure in the wrong place. How respectfully, and how gratefully he would have listened to his father, if he had pointed out a more appropriate

place, where it would not spoil the lawn or interfere with the comfort of anyone! How gladly he would have taken it down to reconstruct it in the place suggested by his father, if his father had shown a kindly interest in his work! How such an interest would have linked his life with his father's! How the destruction of the boy's work destroys his vital fellowship with his father, and his faith in him. How it warps and dwarfs the boy by blighting the three great central elements of his character. These, indeed, are life's great tragedies.

Many of the little ones, when they first come to school, are "bad" because they have been made negative instead of positive by their home training; because they have learned by coercion to deceive adulthood in self-defense, and self-protection; because they have lost faith in adulthood, and are suspicious of all adults because of the way they have been treated by adults who had little respect for the rights of childhood.

But the image of the Divine is still in each of them, and it will respond to considerate sympathy, and just treatment, and opportunities to take its rightful part in the play and in the work of its new life on terms of true recognition, and fair partnership. The wise teacher utilizes the achieving tendency of each new "bad" boy, if his achieving tendency has not been lost, and devotes his attention to kindling new interests and guiding him to new stages of transforming work. If his achieving tendency has been lost or seriously weakened, then the teacher must reawaken him by new conditions, new oppor-

tunities, and hearty appreciation of his efforts. If he once becomes self-active the poison will gradually be wrought out of his life, and he will overcome the torpor caused by coercion and adult disrespect, and progressively become conscious of his creative power.

The new training regards the "bad" boy as an image of the Divine; twisted he may be, and dwarfed, and with many wrong interest centers, and some wrong habits, but still possessing within himself the elements that, aroused and wisely directed, will restore him to creativity and productiveness, and cooperative effort for the achievement of high ideals. The new training tries to discover the way to kindle new interest centers, and to develop his creative tendencies.

The new training knows that the boys who were called "bad" by the old training are usually the strongest characters naturally, and therefore capable of doing great things for the progress of civilization, if they are properly trained.

The new training recognizes the right of the child to a life of his own, and to freedom under directive law. It tries to sympathize *with* the "bad" boy, not *for* him. He does not appreciate the kind of patronizing, and hopeless and melancholy sorrow for his wickedness, which is commonly offered to him as sympathy. It is not genuine sympathy. It is usually a muddle of assumed righteousness and degrading criticism. It is given from the adult viewpoint, which is the wrong viewpoint. The viewpoint of considerate, and vital, and productively kindling sympathy must always be the viewpoint of the person who

receives the sympathy. Real sympathy with childhood is impossible so long as we retain the adult viewpoint. We should not try to graft our adult lives on the children. The great trainer of children has the heart of a child, with the mind of an adult. Such a teacher is capable of giving the child stimulating and inspiring sympathy.

The new training sympathizes with the moods, and peculiarities, and even the whims of the "bad" boy. It sympathizes with his plans and may even cooperate with him for a time as his partner by aiding him to greater success in carrying out his plans. The essential thing is, that the plans a boy is trying to achieve should be his own plans. A boy, however "bad" he may have been, will joyously and gratefully accept suggestions for a change in his plans, and revelations of new ideals from an adult who has respectfully co-operated with him in the achievement of his own plans. He will regard such suggestions as evidence of meddlesomeness, when they are given by adults who have not proved the genuineness of their sympathy by co-operation.

The training that demands that a "bad" boy must give up his own plans and his own ideals at once, and accept gladly and thankfully adult ideas and plans that have been brought to him ready-made, is most unreasonable and inconsiderate. The training that coercively compels a "bad" boy to accept, or to pretend to accept, adult ideals and plans is essentially evil. A dollar's worth of lumber to be used by a "bad" boy in carrying out his own plans will do more to reform him than a hundred dollars' worth

of lumber made into canes used to punish him for doing wrong, or to compel him to do right, in carrying out the plans of some adult.

The new training does not blame the boy for being "bad." It does not treat badness as a reason for punishment, but as a condition to be overcome, a moral disease to be treated; and in treating the disease the new training remembers that each boy has within himself the reformatory elements and powers which, when they are in self-active operation, will make him self-reforming, and prepare him to be truly related to the center of all life and all power.

The new training does not regard a "bad" boy's badness as an indication of hopeless depravity in the boy. It believes that the so-called "badness" is often an indication of strength of character, which has led him to become a rebel against the irritating coercive conditions of his early life. It does not lose faith in a boy because he is called "bad." No man can kindle a boy unless he has faith in the boy. No man can truly train a boy unless the boy has faith in him; and no boy can have vital faith in a man who has not reverent faith in the boy.

One of the most radical differences between the old training and the new in dealing with the "bad" boy is that the old training by word and action made the boy conscious of the adult's lack of faith in him, while the new training makes him conscious of a genuine and considerate faith in him. The new training does not pretend that the "bad" boy is good, or tell him that he is good. It says nothing about either badness or goodness to him at first; but

it makes it easy for him to be good, it makes goodness attractive, and it shows appreciation of the good things instead of abusing him for the bad things he does, so that he may become conscious of the good elements in his nature instead of the bad elements in his nature.

The new training believes absolutely in the power of good to overcome evil. It never doubts that the good elements and tendencies in a "bad" boy will achieve triumphant victory over his evil elements and tendencies, when they are set in self-active operation. Neither does it ever doubt that a wise trainer of children can successfully aid the worst type of boy to get his good elements and tendencies into energetic and controlling self-active operation. The worst boy in the world has moral storage batteries of dynamic character in his life waiting to be set in operation. They would become the dominant forces in his character, if they were properly started. They never can be set in motion truly by the harsh blow of rawhide, or rod, or ruler, or strap, or by blow of any kind; or by any coercive agency which tries to substitute the motive of an adult for the boy's own motive.

The wise trainer who meets a boy on his own ground; who becomes his partner in his own life; who never loses faith in him; who recognizes even the glimmering light of goodness in him, when it reveals itself in any way; who genuinely appreciates the efforts he makes; and who considerably sympathizes with him, can kindle the slumbering fire of his better nature into a radiant glow, and start the dynamic

batteries of his moral forces into vigorous and productive character-developing activity.

The worst element in the old training was its profound belief in the fundamental badness of a "bad" boy; one of the best elements in the new training is its vital faith in the essential goodness of the worst boy in the world. This vital faith rests on the fact that the same elements that should make the boy an achieving transformer for right will, if unused or misused, make him an achieving transformer for wrong.

The new training is not paralyzed by a fear that any manifestation of badness will be inevitably permanent in a boy's character. It believes that childhood and youth have epoch periods or stages of growth, and that the transition from one period to another is usually marked by a change in interest centers, and therefore in attitude to life. The new training never fails to provide conditions of varied interest at all times so that all children, "bad" and good, may find rich opportunities for new and higher interests, when their present interests begin to lose their power, because they have served their purpose in stimulation to achieving constructive and productive efforts. The wise trainer is able to hasten the period of transitional change, when necessary, by a natural revealing of more attractive interests to the child.

The old training robbed the "bad" boy of his friendships. Other children were warned not to associate with him, and thus the stimulating current of human fellowship was cut off from his life. The

ostracized man naturally deteriorates from civilization to barbarism. The ostracized boy deteriorates even more rapidly than the ostracized man, because the roots of his character have not grown so strong as a man's should have grown.

The highest moral force is human fellowship. The "bad" boy needs the close companionship of friends more than any other boy to help him to turn his negative characteristics into positive characteristics. It was a weird misconception of Christian philosophy that led men and women who practiced the old training to warn their children to keep away from "bad" boys. The new training does not rob the "bad" boy of his chums. It uses his friends to restore him to his proper relationship to life, and to help him to be good and happy. It is quite right that a boy who persists in interfering with the rights of others, or in violating the necessary rules of home or of school, should be made to understand that such persistence will lead to the forfeiture of his right to enjoy the privileges of playing or working with others. This is an essential lesson which will aid in the development of his communal spirit, and it does not make him feel that he has been made an outcast, especially when his return to his family or to class communion is made an occasion of gladness by those who had temporarily lost his companionship with its pleasures and advantages.

The old training created a multitude of sins for children, by treating as wicked some of the best elements in the child's character. If the child committed a thoughtless action, adulthood condemned the

child for his action instead of trying to train the child to be more thoughtful. The "bad" child was made conscious of the badness of his act; he should have been kindly trained to see the need of wisdom to guide him in his action. Among the many things that a child should do every day in leading his own life, there will naturally be some that are wrong from the standpoint of adulthood, because of the child's lack of wisdom. The wisdom should be supplied kindly by adulthood, but the child's actions should not be made to appear sinful.

Unfortunately wisdom for the child's actions is usually given in the form of prohibitory rules instead of directive rules, so that law in the mind of the child comes to be regarded as the enemy and not the friend of the child in the achievement of his own plans. This often gives the child a wrong attitude towards life and so gains for him a reputation for persistent badness. Those who make a great many rules are sure to create sins for the child out of conditions and actions that are harmless and at the same time developing to the child. The habit of interference by adulthood often leads the child to become a hypocrite and a rebel in order to enjoy the reasonable and proper opportunities of his own life which are essential to the preservation and development of his planning and achieving tendencies.

The more genuine the boyhood of a boy is the more danger there is of his being called "bad" by unwise adults. Adulthood in the past and too often in the present has little vital sympathy with childhood. "I guess that fellow never was a boy," said a boy, when

the new teacher had inconsiderately prohibited a splendid game, because it was noisy.

What a pity it is that children cannot write down the unreasonableness, the folly, the inconsiderateness, and the cruelty with which they are treated by adulthood! Their observations would be suggestively revealing. Occasionally a child does speak his views regarding the way he is treated, or the way his rights are being ignored, but instead of listening deferentially or even respectfully, adulthood generally calls him "bad" and punishes him for presumption and impertinence.

Parents often regard the child's tendency to live in the beautiful and wonderful worlds created by his imagination as wrong, and punish him for telling falsehoods, when he has been merely giving free rein to his imagination. By doing so they rob the child of his joy and of his imaginative power, and so help to make him the "bad" boy they thoughtlessly believe him to be.

Two six-year-old boys who were neighbors spent a happy and profitable afternoon in digging in a lane between their homes. They made a lake and a river and filled them with water with the garden hose. They built a bridge over their little river. They made a boat to sail on the lake, and a train to run around the lake and over the bridge. Their boat and their train were but poor representations of real boats and trains to an adult mind, but that was all the better for the child mind. It left more to be done by imagination, and therefore helped to develop that most valuable power in the minds of the boys.

The imaginations of the boys created grand ideals out of a piece of board with a paper sail and little paper boxes coupled by a cord.

The boat sailed and the train ran all the glorious afternoon and they carried more precious merchandise than the boys will ever own, when they are men. Sometimes these two kind-hearted magnates took fathers and mothers and decent aunts and uncles (they properly left the naggers at home) and dear old grandmas for a sail on their boat, and for a long ride on the train away and away out into a beautiful country for a picnic in a most charming woodland beside the lake, where they ate all kinds of fine fruits that were heaped on silver plates on a golden table that stood in a silken tent. They had to fill up their river and their lake occasionally; they were the winds that blew the boat along, and the engines that drew the train, but that did not make their experiences less real to them.

“What a pity it is that the child’s ideals cannot be realized!” say thoughtless people who have forgotten their own childhood. The child’s imaginings are real to him. They are as absolutely real to him as any experiences in later life can ever be; yet unsympathetic, and prosaic, and meddling fathers and mothers, and unmarried aunts, guided by the old ideals of training, condemn him and punish him because he does not live in their world of facts. The same adults often wonder afterwards why the children they had warped were so material in their thought, and so unspiritual in their ideals.

The long afternoon passed all too quickly for the

happy boys, and they were called in from their play. Tom's mother scolded him severely for getting his clothes so dirty, and his father punished him, and sent him to bed without his supper, because he had dug up the land and made it so muddy. He made Tom go out at once before he sent him to bed to fill in the lake and the river and "clean things up." He specially warned Tom to keep away from that "bad" boy next door. He also told Tom that he was very sorry to have to punish him, and that the punishment hurt him more than it did Tom. He wondered, when he went downstairs, whether Tom believed him. He had sense enough to doubt Tom's acceptance of his miserable pretenses.

Jim's mother heard his glowing story of the great time he had had during the afternoon, when she went with him to the bathroom to take off his play overalls, and give him a bath. When he came to the supper table dry and clean, mother and father both listened attentively and respectfully to his account of his wonderful experiences during the day, and told him of the similar experiences they had had when they were children. The stories of father's boyhood are the most productively interesting stories that a boy ever hears. Many unfortunate boys never realize that their fathers were ever boys.

Tom went supperless to his room. This was an outrage, but he had to bear a heavier curse than physical hunger. His soul hungered for sympathy more than his stomach did for food.

Tom's mother went in to look at him before she

went to bed. Her heart was touched, really touched, by the tear stains on his brown cheeks. The tears came to her own eyes, as she looked at her little son, partly because of her tender love for him, but chiefly because her boy was so "bad." She knelt by his cot and prayed fervently that his evil nature might be taken from him. Her prayer might have been answered, if she had prayed that she and her husband could be made free from the blighting ideals that made them abuse their boy, and turn his best powers to evil instead of good in his life. The fact that they thought their ideals were based on religion did not make their ideals less destructive of Tom's power and character.

Jim's mother, too, went in for a look at her boy before she went to bed, and in her eyes, too, there were tears as she tucked the clothes around her sleeping boy. But her tears were exultant tears; tears of joy, and hope, and gratitude. She prayed for wisdom to fit her for the proper guidance of her son's unfolding powers, and determined to make the study of her boy the supreme purpose of her life so that she might treat him with reverent consideration, and be able to aid in the achievement of his progressive ideals.

Tom's parents believed in the "good old training"; Jim's parents believed in the new training.

Many of the leaders of the world were called "bad," when they were young. They did not become great because they were called "bad." They were called "bad" because they possessed the elements of leadership, and were strong enough to overcome the

effects of their bad training without much loss of power.

A preacher of the olden days who many times from the pulpit had personally warned parents not to let their sons play with boys whom he wickedly named "bad" said when he was over ninety years old: "The mystery of my life has been that most of the boys I thought were good have turned out to be useless or bad, and most of the boys I thought were bad turned out to be good." There was no mystery. His standard of goodness was wrong. In his estimation the dead boys were the good ones. The original, progressive, independent boy who wrought out his own plans was often a nuisance in his eyes and he called him "bad."

Hats off to the "bad" boy! He is a wonderful automatic, self-acting machine out of order. We should find out why he is out of order. Above all else we should remember that to reform him we should aid him to keep his three central tendencies in self-active operation. He should live a life of achieving, he should be achieving his own plans whenever it is possible, and he should make plans for play and for work in co-operation with his fellows, and unite with them in carrying out the plans. He should of course do his share of the work in the home, and he will do this joyously if he is considerately treated in his own department of his life work.

Boys in cities often become "bad" through lack of opportunities to work or to play. One of the highest duties of municipal and educational authorities in cities and towns is to provide and equip

plenty of large supervised playgrounds, and to give every boy and girl ample opportunity for working at manual training and various forms of applied art. These subjects are of great value to the child because of the use he may make of the acquired skill throughout his life, but they are of infinitely greater value because they give him opportunities for doing, for doing what he plans himself, and for doing in cooperation with others.

When manual training or any other form of operative work in the school is conducted according to the ideals of the old training, it gives skill alone without developing character-power. By the old system the teacher made the plan, and the pupils followed it literally in their constructive work. The new training teaches the laws of construction and of decoration, and gives the pupils perfect liberty under these laws to make their own plans and designs. This gives each individual an opportunity for the complete development of the first two central elements of his character: the tendency to do things, and the tendency to do things he plans himself. In the communal work of manual training, for instance, the boy develops the third of the central elements of his power, when he unites with a group of his school-mates to make a plan for a chair, or table, or other piece of furniture, and then co-operates with them in its construction and decoration. Such training produces competent individuals and co-operative citizens.

Badly as "bad" boys were treated by individual trainers in home and in school under the old train-

ing, they were treated even more inconsiderately by municipalities and by nations. The law robbed them of freedom, and treated as criminality the manifestations of their exuberance of spirit, and the developing tendencies of their originality and power.

Civilization is beginning to make provision for the essential natural operative processes of play and work in the lives of the boys and girls, and learning to treat the mistakes and errors of their period of incomplete development not as crimes to be severely punished, but as evidences of failure on the part of adulthood to be really their intelligent partners.

The most hopeful evidences of a clearer conception of Christ's teaching in modern civilization are supervised playgrounds, and children's courts established not for punishing children, but to provide the sympathy, the guidance, the comradeship, and the growth conditions that ignorant or wicked parents or guardians failed to provide. The new training has faith in the "bad" boy of every type. It believes, consciously or unconsciously, that the "bad" boy was created in the image of God, and it proves its faith by persistently and hopefully and intelligently trying to kindle the dormant image in the boy.

The new training does not blame the boy for his badness; it knows that a boy born in the slums of a city and brought up in the physical conditions and moral environment of the slums of a city, is not to blame, if he shows early in life tendencies towards criminality. The new training holds the parents of the neglected children responsible for the wrong tendencies and habits of their children, and punishes

the parents for their failure to give their children reasonable opportunities for a good training. When the parents are incapable, the new training takes the children away from them and provides true homes and stimulating environment for them.

So throughout the civilized world the new revelation of a vital faith in the "bad" boy has led to the establishment of children's aid societies and such organizations as those founded by Dr. Barnardo in London and the Big Brothers in New York, which meet the "bad boy," when he has completed his term in jail, and convince him that someone still believes in him, and is going to give him an opportunity to start life again under fair conditions.

The new training meets the boy with a situation, and not with a tract. It treats him respectfully, and not with contempt. It receives him as a member of society, and not as an outcast. It gives him a smile, and not a frown. It secures work for him, instead of allowing him to return to the idle, and therefore, evil, life of the slums. It recognizes the fact that he is a boy and should have a right to a boy's proper amusements; and it provides rational amusements for him with boy companions guided by young men with genuine boy hearts and boy enthusiasms. It gradually leads him to see that life has higher, broader interests and ideals, and gives him opportunities for general culture, and for the thorough study of the sciences on which his own work is based.

The new training does not expect a boy to become a perfect character in a day or in a year; and it does not lose faith in him, if he does wrong and has

to be sent to jail a second or even a third time. It continues to meet him at the prison gate with a strong hand grasp and an unshaken assurance that he will win yet.

Blinded by the old ideals regarding the child's depravity and of their own duty, the agents of the law made it their business under the old training to warn employers that they had a jailbird in their warehouse or factory, when a boy who had been imprisoned succeeded in getting a situation in which he might begin to live a new and productive life. No more dishonorable thing could be done. Yet men connected with the courts as policemen specially detailed to look after "bad" children felt it to be their duty not to aid "bad" boys to get situations, but to prevent their getting or retaining the positions in which they might become respectable citizens. So the community and state paid officers to keep the "bad" boy down and aid him to become a criminal, instead of helping him to rise to become a true man.

The courts first established by Judge Lindsey of Denver are typical courts of the new training. The supreme ideal of these courts is to give the boy a fair opportunity; to improve his environment, to get him to work, to help him to enjoy life by providing amusements for him, and to promote his development by providing opportunities for culture as he is ready for them. These are the duties of the court officers under the new training. The old training ideals degraded the officers and the boys; both officers and boys are ennobled by the new training ideals.

Civilization should provide better conditions than

those in which many children in cities are born, and are compelled to spend their early years; and it should everywhere provide officers whose duty should be to find situations for the unfortunate children who without any blame to themselves have in such conditions become "bad"; instead of paying officers to make it impossible for the boys and girls to get free from the conditions of evil into which they were born. The officers of the coming civilization will not only procure situations for the unfortunate children, but they will be their true friends who will aid them to find good conditions for enjoyment and culture, so that their lives may be properly developed and enriched.

CHAPTER VII

SOME COMMON MISTAKES OF THE OLD TRAINING

Two mothers sat on a lawn. Their two boys, each eleven months old, were walking unsteadily near them. Both the boys fell. Neither of the boys was hurt in the slightest degree. One boy lay without making any attempt to rise, and called "Mamma!" in a pitiful tone. His mother dropped her work and ran to her boy. She lifted him, stood him on his feet, brushed his hair, smoothed his dress, and called him her "dear 'ittle tootsy wootsy." The mother of the other child rocked calmly on in her chair, and continued her knitting. She watched her little son struggle to his feet, and fall again. Again he gained an erect position, and, with his feet planted more firmly and more widely, balanced himself till he was steady. Just as he won the victory, his mother cheerily said: "Well done, Sam."

The first boy was injured much more by being lifted than by his fall. Such training continued will rob him of self-reliance, so that, if he has a business fall at forty, he will be a "tootsy wootsy" still, and he will lie and wait for some other friend to come and help him to rise again.

Many children are weakened because their parents' misguided affection for them prevents the

development of true self-reliance, and the power of self-help in trying conditions.

The old training was afraid to allow childhood to be happy. As the world was supposed to be "a vale of tears," the old trainers thought the children should be trained to be tearful in order to qualify them to bear life in the "vale." Children had to be solemn in home and school, or else be sorry they had not been solemn. Loving motherhood repressed its own joyous feelings, and refrained from expressing its happiness by smiles or actions of "unseemly levity" in the presence of children. Teachers went outside to laugh when anything stirred them so that they could not long control themselves; but they heroically did their duty to the children, and looked solemn till the door was closed behind them. There was no "light nonsense" connected with the old training. Solemnity and earnestness were confounded, and joyousness in children's lives was made a sin to be rebuked and repressed.

The new training says that the lives of children should be full of happiness. It teaches that the good elements of power, and sweetness, and trueness in character grow, and bloom, and ripen in the sunshine of joyousness, and that corresponding elements of weakness, and of evil, develop in the darkness of solemnity and sadness. Gloom brings weakness to the life of a child. The more tearful the "vale" in which a life has to be spent the more need there is for the development of the joy tendency and the joy power, so that evil conditions may be overcome. The reward is "to him that overcometh," not to him

who submits and vainly tries to learn to enjoy tears.

Children should live in an atmosphere of brightness and joyousness. The germs of truly productive character are blighted by cold, stern, and gloomy adulthood. They grow to their highest limit of power in the sunshine of freedom and happiness. Good teachers now encourage their pupils to laugh and to produce laughter. The pupil who can make a whole class laugh at a clean joke is a good child—not a criminal—in the opinion of the new teacher. Children should be trained to relate humorous stories in school, as one of the best ways of cultivating the power of expression in reading and speaking, and in order to develop a rich, strong sense of humor, as one of the fundamental elements of well-balanced character. In good homes, too, children are encouraged to take their part in aiding in the family enjoyment.

It is clearly an improvement to make “this vale of tears” less tearful. Whoever puts a shadow on a child’s heart, even in the name of religion, is an agent of evil; he who helps a child to smile joyously, or to laugh cheerfully, is a coworker with God.

The old training tried to prepare for sorrow and sadness in life, by aiding the children to be sorrowful and sad; the new training makes children cheerful and glad so that throughout their lives they may be able to dispel the clouds of gloom that gather around their own lives and the lives of others. The new training teaches children to drain the marshes of human sorrow, and turn their stagnant waters into flowing streams. It develops in the children the vision that

enables them to see the rainbow of joyous hopefulness on the darkest clouds of sorrow.

Every child should be trained to become a joy maker for his own sake and for the sake of his friends. We need not assume any responsibility for darkening the lives of the little ones. They have trials of their own, and their trials are as great proportionally as any they will have in later years. Our duty is to train the child to forget his trials by making him conscious of available joy in productivity, that he may acquire the habit of transferring attention in adulthood from its inevitable sorrows to the abounding beauty and sweetness of life which are always waiting to be seen and heard. The worst evils of life are those on which we focus our attention so long that we see only their darkness, and forget that all around them is light.

One of the greatest crimes against childhood is to stop its joyous play, or to fail to provide opportunities and material for its play. There are thousands of fussy, overwrought, nervous, and selfish men and women who cannot endure the noise made by children at play. Such men and women have deliberately shut themselves out from one of the most natural cures for overwrought nerves, and have at the same time formed the habit of blighting the lives of the children who have the misfortune to live near them. The tired man or woman who joins heartily in real play with the children, and who makes more noise than any of them, when noise is an appropriate element in the play, recovers from his weariness much more quickly and much more completely than the one

who merely rests or sleeps. He gets the exhilaration of joyous sympathy and earnest effort under the most productive conditions, and these are the essential elements in recuperation and restoration of power.

The fretful adults whose nerves cannot stand the noise made by playing children are self-indulgent and inconsiderate. They are abnormal. They have deliberately broken the connection between their natural centers of joy and of recuperative power. They weaken their own power, and they blight the lives of the children.

When the old Greek philosopher was asked how he would like to have his birthday celebrated, he replied, "Let the boys play." His was the true spirit. The modern philosopher recognizes the right of the girls, as well as the boys, to free play. The happiest men and women are those who most enjoy the play of the children. That beautiful woman who enjoys the laughter and noise of the children is not happy because she has good nerves. She has good nerves largely because she is so happy. May such women increase.

Even religious exercises for children were made gloomy under the old training. The dominant elements of religion, as it was presented to them, were unnatural solemnity and fear. The hymns of the old Sunday school were not joyous and hopeful. A Sunday school superintendent read the hymn beginning, "A wretched sinner I was born," to a school of children from four years of age upwards, and he read it in a hard, unnatural tone that should make

any child dislike the thing he called religion. The children naturally sang in a hopeless, indifferent way, and when they finished the first verse, the musical leader said in a buoyant tone: "Oh! come, come, children, you must sing more brightly; let us try that verse again." And, cheered by the conductor, they sang in a more enthusiastic and joyous manner and tone, that they were "born wretched sinners."

Dickens gave many pictures to reveal the destruction of character, and the blighting of children's lives, by such false religious training. The treatment of poor little David Copperfield at church with the Murdstones, and the still more awful training given by Mrs. Clennam to Arthur, are excellent illustrations of the attitude and practice of the old trainers in the gloomy religious culture of childhood.

Mrs. Clennam said of the training of her own childhood: "Mine were days of wholesome repression, punishment, and fear. The corruption of our hearts, the evil of our ways, the curse that is upon us, the terrors that surround us—these were the themes of my childhood." These she felt it her duty to make the themes of Arthur's childhood. "I devoted myself to reclaim the otherwise predestined and lost boy; to bring him up in fear and trembling, and in a life of practical contrition for the sins that were heavy on his head before his entrance into this condemned world." Small wonder that, when Arthur Clennam returned to England after long years of absence, the music of the church bells, as it floated across the beautiful English valley, brought feelings

of hardness and anger to his heart, instead of thrilling him with sweetness, and joy, hope, and reverence.

"Do you remember me?" Young Jackson in imagination heard these words from the woman who trained him, as his past life seemed to pass before him at Mugby Junction, and he replied:

"What do I remember, if not you? You are like a blight all through the year to me. You hard-lined, thin-lipped, repressive, changeless woman with a wax mask on! You are like the devil to me—most of all, when you teach me religious things, for you make me abhor them."

One of the most destructive practices of the old training was the habit of checking the tendency of children to ask questions. The questioning child in the new training is met with sympathy and information instead of with reproof. Dickens attacked this old practice, too, in several of his books. Mrs. Gargery was Pip's sister. When Pip heard the cannon fired to give warning that a convict had escaped from the prison ships or "hulks," he asked: "Who's firing?"

"Drat that boy," said Mrs. Gargery, frowning, "what a questioner he is! Ask no questions and you'll be told no lies."

Pip persisted, however, and said "he would like to know where the firing came from." "Lord bless the boy," exclaimed his sister, as if she didn't quite mean that, but rather to the contrary, "from the hulks."

"And please, what's hulks?" said Pip.

"That's the way with this boy," exclaimed Mrs. Gargery, "answer him one question, and he'll ask you

a dozen directly. Hulks are prison ships right across the country." Pip still looking further into the subject inquired: "I wonder who's put into prison ships, and why they're put there?" This was too much for Mrs. Gargery, who immediately rose. "I tell you what, young fellow," said she, "I didn't bring you up by hand to badger people's lives out. People are put in the hulks because they murder, and because they rob and forge and do all sorts of bad; and they always begin by asking questions. Now, you get along to bed!"

Mrs. Pipchin told Paul Dombey to "Remember the story of the little boy who was gored to death by a mad bull for asking questions."

Mrs. Gargery's maxim, "Ask no questions and you'll be told no lies," was a favorite maxim of the old training. It was a very bad maxim.

The child is naturally an investigator. He should be a persistent investigator. He is in a new, strange world, which to him is full of marvels. He desires to know more and more about its wonders. One of his chief joys is to discover new facts about the interesting and beautiful things in the midst of which he finds himself. He is, therefore, inquisitive. He should be inquisitively investigative as long as he lives. His insatiable curiosity is an evidence of the wisdom of his Creator. It is his strongest propelling intellectual force, and was intended to lead him to make discoveries and acquire knowledge throughout his life. The universe is full of wonders, and man's wonder power should remain the dominant element in leading him to investigate the unknown.

The old training robbed the child of joy and power by checking his tendency to ask questions. The new training makes the full development of this tendency one of its primary aims. The old training made the art of asking questions one of the most important qualifications for teachers in leading children to understand their teaching. The new training gives first place not to the teacher who asks questions well, but to the teacher who develops the children's interest so fully and so vitally that they are led to ask questions. It is important that teachers should ask questions wisely, but infinitely more important that children should ask questions eagerly.

What an infinity of progressively attractive and ever-widening marvels await the unfolding mind of the child in his development to manhood and on to the end of life, so long as his natural interest in them is unchecked! The child's natural interest, if fostered and encouraged by wise and vitally sympathetic training, will increase in intensity as his mind develops, and will continue to lead him to greater intellectual and higher spiritual investigative efforts, as the revelations of new vistas of interest succeed each other, and intellectual and spiritual vision grows clearer.

Nature in its great variety of beautiful forms, and in its processes and operative possibilities, appeals in a thousand ways to the child's inner life, and calls it into harmonious activity. A great many new problems suggest themselves every day to his awakening mind, if he is free to deal with things as he finds them, and to live his own life. Most of these prob-

lems he solves himself, and thus gets more power to solve greater problems, greater interest in his environment and his relationship to it, and more enlightening insight into the higher problems that await solution.

He cannot solve all the problems that present themselves to his mind, and he naturally brings them to his most trusted adult friends and asks questions regarding them. Many of the thoughtless adults of the old training repelled the young investigator. They gave him censure instead of information; and abuse, when he asked sympathy. They checked a tendency that the new training takes great care to stimulate.

Children should continue to be problem finders through school and college and university. By developing their power of problem finding they preserve their true attitude towards Nature and society, as investigators, and discoverers, and transformers. Men live unproductive lives unless they become transformers of conditions in the spheres of their own best powers. They cannot become true transformers unless they see clearly the conditions that need to be improved, and the processes by which they should be made better. They must be able to recognize the problems of life in order to be able to solve them. The power of problem recognition is the most essential power in problem solving. Checking the child's tendency to ask questions weakens his interest in problem recognition, and therefore interferes with the development of his power of problem solving.

The discovery of a new problem in regard to the

relationship of things, or of philosophical principles, or of spiritual conditions, will develop the mind of either a child or an adult more than the solution of many problems discovered and proposed by others. The schools are now more interested in training the children to be problem finders, than in training them to be problem solvers. All good teachers, and all wise parents, encourage the children to ask questions in regard to the problems they cannot solve themselves, and children do not ask questions about the problems they can solve independently.

The old training was most unreasonable, when questions arose in the mind of the child in regard to religious matters. It was wrong, in the first place, to give the young child the theological ideals of adulthood; and it was especially unreasonable to call the child an "infidel," or to reprimand him, when his undeveloped mind was unable to solve all the questions suggested by adult theology. The old training made doubters by unwisely regarding as skepticism or infidelity the honest questioning that arises from lack of knowledge and inability to comprehend the relationships of the many mysterious problems that suggest themselves to children and young people in regard to life and destiny.

Adulthood is still, too often, intolerant in dealing with grown-up men and women who are so inconsiderate as to refuse to accept their opinions ready-made, simply because it is popular to do so, or because their forefathers did so. Even professed followers of Christ, whose great revelations were individual power and individual responsibility, are often

violently intolerant towards others who insist on following Christ in the way they believe to be right.

To classify those who differ from us in their opinions as "infidels" merely reveals the narrowness still existing in many lives. But, when we are intolerant with children the effect is deeper, more disastrous, and more lasting. The child is always honest in his questioning, and he knows that he is honest, and, if he is abused or reprimanded for doubting some of the statements made to him about God, he naturally associates God with the unwise and impatient adults who call him "infidel" or "skeptic," and he gets a wrong ideal of God from those who so utterly misrepresent Him.

To be classified as a "little infidel," when he knows how sincere he is, produces another result directly opposite to that desired by the thoughtless people who use such terms in training their children. It predisposes children to think highly of infidels, and to regard them as their natural allies. This is a very unfortunate result of unwise training. All children should be trained to be broad and liberal, but it is clearly not wise to make them negative instead of positive. We should train them to believe rather than to disbelieve. In order to do this we should reverently and gratefully recognize their right to doubt, without being censured for doubting. We should be absolutely honest with them, and we should encourage them to ask questions in regard to problems which they do not understand, so that we may have opportunities to explain their difficulties, and

remove their misconceptions, and lead them to discover and comprehend new relationships between their lives, and Nature, and God.

When a boy doubts it is most unfortunate to lead him to regard his doubting as unusual or unreasonable. His doubting should not make him unduly prominent. A boy usually enjoys being what adults call "bad," if it gives him special prominence. It means a great deal to a boy to become notable in his school or neighborhood, and adults make a blunder when they tempt him with the prospect of celebrity through "badness" in any form. It is always a mistake to make a boy proud of anything that his adult friends criticize. There is no other way in which this can be done more effectively than by censuring him, and calling him bad names for honest doubting.

The old training used mysterious terrors to keep the children from doing the things that were prohibited by their parents. There were "dragons" in the pantry, and bears in the wood, and bogeys everywhere. The mysterious evils of childhood darkened the lives of the little ones and robbed them of their rightful happiness.

The new training kindles the imagination of the little ones by stories of a better kind. There are thousands of stories of myth and fable, and fairy tale, the great stories of the childhood of the races, that not only kindle the child's imagination, but fill his mind with apperceptive centers of strong, true emotion, and high life ideals. These should be told over and over and over again to the children, and they

will make them happy instead of sad and fearful, and they will lay the surest basis for high attainment in literary and artistic power, and in literary and artistic appreciation, and for the development of the hopeful idealism that is the most effective agency in overcoming the degradation of materialism throughout life.

Many idealistically true stories may be told to children with advantage. Simple and beautiful true stories relating to children and their acts of kindness, or heroism, or loving service to mother or to father, or to baby, or to the dog, or to the baby birds in the nest whose mother was shot by a thoughtless sportsman, or to the beautiful flower that was fading for lack of water, or to the child that was unkindly treated by other children, or to any thing or person that may be helped by a child. It should be remembered that fact stories are not the truest to a child. The stories that are most fully adapted to his stage of development, that stir him most truly and most deeply, are the truest stories for the child.

The best time to tell stories to a child is the twilight hour, when the little ones are lying down preparatory to sleep at the close of their day of strenuous action. This is the time when mother can influence the child most definitely, and fill his soul life with purest and highest ideals, not by direct logical appeal, but by the ever-new myth, or fable, or fairy tale. Oh! the difference between the experience of the child who in the former times went alone to the upstairs room with his imagination on fire with tales

of goblins and witches and other mysterious agencies of evil, and the child whose mother soothes him by lullaby, and kindles his imagination by interesting and stimulating story. For the new child there is greater happiness in the present, and greater hope for future vision and power.

The old trainers made two radical errors, when they told stories to the children. They chose their stories because of their morals, and they were specially careful to point the morals and make not only general but particular personal applications of them to the children who heard them. The moral of a story should not be pointed out to the child. It may not influence the emotional and spiritual life of a man to have his memory stored with second-hand morals gathered for him and formally given to him by some adult, but if a story has a vital principle within it, it will kindle its own apperceptive center or centers in the nature of the child, and this apperceptive germ will develop as a dominant motive or element in due time as life conditions stimulate it to activity.

Children love stories, but they dislike the moral application of stories. Children like to hear Bible stories till dangerously thoughtless people make them dislike them by pointing the morals of the stories and making personal applications of them. Simply and dramatically told the Bible stories are interesting to children, and at the proper time these stories will carry their true teaching to the proper center in the power of the child. When the stories of the Bible, or any other stories, are cut up into a hash of dis-

torted morals, children naturally lose interest in them.

The stories that are overloaded with morals are never popular with either children or adults. They are, as a rule, specially distasteful to children. The old-style stories in which the bad boy was usually "finished off by a lion or a bear," or by lightning or by drowning, or some other special dispensation, or the equally ridiculous and equally false stories in which the goody, goody child, the golden-haired boy with seraphic curls, is elevated by special interposition of Providence to great honor and affluence, are not the kind of stories that possess vital interest for a child.

All stories that possess mysterious terrors as their chief element are evil in their influence, but the stories that have the most destructive form of terror are those that picture the Divine Father as ever waiting to let loose the forces of nature, the thunderbolt or the earthquake, or the storm, to destroy or torture "bad" children.

A father on hearing that his boy had told what was untrue said to him: "I wonder where you learned to tell lies. Don't you know that the lions and tigers will get you, if you tell lies?" He need not have wondered.

When the revelations of Froebel are fully understood the new story-telling will be used much more extensively in the development of the apperceptive centers of emotional and imaginative power as essential elements in strong and true and broad character.

Sunday school teaching in the primary depart-

ment will in the future consist mainly of story-telling, and the stories will not be restricted to Bible stories, nor to what are usually called true stories. The stories told will be the truest stories, not simply in facts but in ideals, and in their adaptation to the life of the child, and the kindling of his true emotional nature, and the formation of correct moral attitudes and enthusiasms. Childhood is the time when the apperceptive germs of force and character should be started to grow in the child's nature. Most educators and especially Sunday school teachers, in the past have been content with the implanting of fact germs and formal morality germs. Most of the transplanted germs of formal morality fail to grow. The soul of a child remains barren, if it is fed only on moral theories or on formal moral applications of stories.

Even the facts of the Bible taught in the most perfect way by the best teachers cannot form strong executive characters. Strong characters must have independent, propulsive battery power of character to lead to the use of knowledge. The emotional nature is the battery power of character. Untrained, it often wrecks character; developed and directed wisely, it is the most essential element in strong, true character. The right time to develop and train the emotions is in early childhood and the best method of developing and training them is by stirring them to true activity by stories adapted to child life. The stories should have in them elements to stir the emotional nature deeply and definitely and truly. The child whose emotional power has been given a tend-

ency to flow in clearly defined channels towards what is noble and true and helpful, and away from what is base and false and selfish, has received the best basis for moral training he can ever get. Without this training all the rest of his education, secular and religious, may leave his character weak and unproductive. Stories well chosen and well told may develop and direct the whole emotional nature of a child.

Two things should be clearly remembered in telling stories to children: the stories should be left to do their own work so that they may not be made repulsive by the drawing of ready-made morals; and the child should never hear the silly and immoral "moral" stories in which Providence is represented as providing special catastrophes for the "bad" or special rewards for the good. When a child feels that the boy in the story is made to typify him, he is sure to dislike the story. It is no longer a story, it is a moral lecture.

A common method of punishing children in olden times was to compel them to sit still for long periods—sometimes for hours at a time. This was one of the worst and most destructive forms of punishment. It produced evil effects physically, intellectually, and morally. It weakened the energetic, investigative, productive, executive, achieving tendencies of the child's nature. A restless child should be provided with proper materials for work. He will become a normal child, if he is allowed to exercise his three central tendencies: to do, to do what he plans himself, and to do in co-operation with others.

A fundamental mistake in the old training was the attempt to make young children like adults. "There were no children in the Smallweed family for several generations; plenty of little old men and women, but no children till Mr. Smallweed's grandmother reached her second childhood." A child is a child, not a little man or woman. Children should not feel or think like adults. The attempt to make a child see, and hear, and feel, and think, and believe, and act as a little man makes him a formalist who acts out the motives of others, not his own. It trains him to be a conscious imitator instead of an independent, original, genuine character. A child is always dwarfed by any attempt to develop him prematurely, or to cause him to assume adulthood in any phase of thought or responsibility too early. A child should have a genuine childhood, and a real youth, in order to make it possible for him to attain to his most perfect manhood. In all progressive sequences and in all evolutionary processes, the perfection of the highest stage is never attained unless the development in each subordinate stage was complete of its kind. Children should have full, rich, free lives as real children, not as little old men and women. A child's view and a man's view should not be the same.

The old training tried to make all children alike. In school and homes "they were made to bear to pattern—no odds what they were intended to bear." No two children are alike naturally. The flowers differ in color, in shape, and in perfume. Children are much more unlike each other than flowers. They

should become less like each other as they develop, and their selfhood becomes consciously dominant in their characters. The selfhood of a child is the vital element in his nature, and its unrestricted development is the highest duty of his trainers and teachers. All modern advance in training is the result of a clearer vision of the value of each child's selfhood.

The study of the child is one of the most hopeful developments of recent years. Unfortunately most people are yet studying the child to find out how they can make him like other children; what kinds of knowledge should be communicated to him, and when he should learn the different kinds of knowledge. The real advances in child training are made by those who study the child to discover his individual powers and to reveal them gradually to him, and who try to provide suitable conditions for the increase of his power by the achievement of his own plans and his own purposes by the transformation of existing conditions into new conditions in harmony with his highest vision. The quickest way to dwarf a child is to try to make him like other children. The only way to develop a child truly and comprehensively is to kindle his selfhood, and provide opportunities for its continuous development by self-directed effort.

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